

S A T Y R S

O F

P E R S I U S.

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(2)
T H E
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O F
P E R S I U S.

Translated into ENGLISH,

B Y

THOMAS SHERIDAN, D.D.

Si te ad studia revocaveris, omne vitæ fastidium effugeri;
nec noctem fieri optabis tædio lucis, nec tibi gravis
eris, nec aliis supervacuus.

SENDE TRANQUIL.

D U B L I N:

PRINTED FOR W. HALLHEAD, NO. 63, DAME-STREET.
MDCCLXXVIII.

S. A. T. Y. R. S.

PRELIS

Transcribed into ENG 15 H.

THOMAS SHERRIDAN, D.D.

and the other side of the river, the water was very shallow and the bottom was very soft.

2000

D U B I N

PRINTED FOR W. HARRISON, NO. 61, DAME STREET.
MCCCLXXIII.

T H E
S A T Y R S
O F
A U L U S P E R S I U S.

T H E P R O L O G U E.

I Do not remember I took a hearty Draught of the *Pegasean* (1) fountain, or that I dreamed like *Ennius* on the two-headed *Parnassus* (2), that all of a sudden I should commence a Poet. It is to them alone I resign the Muses (3) and the pale *Pyrene* whose images, on account of their fine Performances, are crowned with ivy (4) As for myself, I am but half a Poet (5), yet I venture to bring my Writings among the rest, to the Temple (6) of the Muses. Who taught the Parrot its usual complement of *χαῖρε*, and Pies to endeavour at Human Speech? Who but that Master of Art, and Bestower of Wit, *The Belly* (7), which sets Men upon attempting Things almost impossible; for if the

B

Hope

Hope of Money does but once glitter in their Thoughts, you shall see Crows, and Pyes (8), sing like *Apollo*, and the *Muses*.

N O T E S.

(1) *Pegasean*. The Fountain *Hippocrene*, said to be made by the Foot of the Horse *Pegasus*, by a chance stroke, as he flew along with *Bellerophon*.

(2) *Parnassus*. A Mountain of *Phocis*, sacred to *Apollo* and the *Muses*, having two summits, one called *Tithorea*, and the other *Hyampeus*, according to *Herodotus*. *Juvenal* and the other Poets call them *Cirrba* and *Nisa*; one dedicated to *Apollo*, and the other to *Bacchus*.

In this passage *Perfius* alludes to *Ennius*, who pretended that he dreamed *Homer's* soul had got into him by Transmigration.

(3) *Muses*. By the Figure *Epenthesis*, put for *Heliconidas*. The *Muses* had the Name *Heliconidas* from a Mountain in *Phocis*, called *Helicon*, dedicated to *Apollo* and the *Muses*.

Pyrene. A Spring at the Foot of the Mountain *Arocorinthus*, which for its extraordinary clearness was said to be frequented by the *Muses*.

(4) *Ivy*. A very proper *Metaphor*, because the Ivy Leaf is in the shape of a Tongue.

Poets had their Busts or Statues set up in the Library of *Apollo Palatinus*, crowned with Ivy. *Ista exquisita & cum imaginibus fuit descripta sacrorum opera ingentorum*. Sen. lib. 1. de tranquill.

Ut dignus venias bederis & imagine macra. Juven. Sat. 7.

(5) *Poet*. Half a Poet. *Pagus* signifies a village, from the Dorick Word *wayn*, which signifies a Fountain; because the Ancients, at the erecting of villages, had a regard to the convenience of Water. In this passage I am inclined to think that *Perfius* does not mean himself to be half a Rustick, as the Commentators would have it, but rather alluding to the first Etymology of the Word, that he is a Person who

who has only taken half a Draught of the *Muses* Fountain.

Among the Ancients the Person who was not yet a Soldier was called *Paganus*. Hence we find *Scævola* upon the *Lex Falcidia*. *Si dum Paganus erat, fecerit testamentum, militia tempore codicillos, lex falcidia in codicillis locum non habet, in testamento locum habebit. vid. Calvin. Lexic. jurid. in voce paganus.* Therefore he might mean in that Sense half a Poet.

(6) *Temple*. *Augustus* had a Temple erected to *Apollo* and the *Muses*, at his own Palace, which was a Library for Poets.

(7) *Belly, &c.* Here he does not mean that it was necessity which put him upon writing (for he was a Nobleman in very good circumstances) but he rather lashes at those *Poetasters* who writ for Bread, and consequently were low and insipid in their Performances; who had nothing better than imperfect Imitations of such as were truly worthy of the Name of Poets, for which reason he very ludicrously compares them to *Parrots* and *Pyes*.

χαίψ, a Word which they taught their *Parrots*.

(8) *Pyes*. *Macrobius. Saturn. lib. 2. c. 4.* Speaking of *Augustus Cæsar*, has this passage. *Sublimis Adriaca victoria revertebatur, occurrit ei inter gratulantes corvum tenens, quem instituerat hoc dicere, Ave, Cæsar, victor, imperator. Miratus Cæsar officiosum avem viginti millibus nummum emit. Idemque miratus in pica banc quoque redemit.* Which plainly makes out, what I hinted in the Translation, that the power of money sets men upon attempting things which seems to be even against Nature itself.

S A T Y R I.

THE ARGUMENT.

*This Satyr is a Dialogue between Persius and his Friend ; in which he exposes the corrupt Taste both of the Roman Orators and Poets. Now and then he has a Lash at Nero. We shall think it very just and seasonable, if we only observe the Character which Petronius Arbiter gives of this Age. Nuper ventosa istæc & enormis loquacitas Athenas ex Asiâ commigravit, animosque juvenum ad magna surgentes, veluti pestilenti quodam sidere afflavit, semelque corrupta eloquentiæ regula stetit, & ohmutuit. And as to their corrupt Taste in Poetry, he says thus—Multos, ô juvenis, carmen decepit ; nam ut quisque versum pedibus instruxit, putavit se continuo in Heliconem venisse. Sic forensibus ministeriis exercitati, frequenter ad carminis tranquillitatem tanquam ad portum faciliorem refugerunt ; credentes poëma facilius extrui posse, quam contro-
versiam sententiolis vibrantibus pictam.*

P. **O** The ridiculous Cares of Men ! How much Vanity in their Pursuits ! Who will read my Satyrs ?
M. Speak you this to me ? Why none ; or what is next to none, very few. P. Base and wretched indeed. M. Why do you think so ? P. Because there

is such a Degeneracy of Taste in the present Age, that I fear *Nero*, and the Nobility of *Rome* will prefer Poet *Labeo* (1) to me.

M. Your fears are Trifles, for you are not obliged to submit to their Opinions; if *Rome* should injudiciously decry any thing you write, you are not to weigh your Merit in her unequal Scales, nor too much depend upon the common vogue; for who is not in this corrupt Town a ———. P. Could I but speak my Thoughts freely—I know no reason why I should not; when I behold the Follies of Mankind turning Poets in their old Age, and whatever other wretched Faults we are guilty of from the time we lay aside our Boys-play (2), since I am only going to act the Part of a *Censor* (3), I hope you will pardon my Animadversions. M. I will not. P. But I cannot suppress my Inclination to laugh men out of their Follies, my Spleen is ready to burst. M. *What harm do we do you?* We write in our Closets, one in Verse and the other in Prose, something truly grand and sublime, which requires all the Force of our Lungs, for the Expression. P. Then this is the reason that the Poet sets his Locks off to Advantage, and dresses in his best Gown, all in white, with his Birth-day Ring, in order to read his (4) Works to the people; prepares a Gargle for his Throat to improve his Voice, and an ogling look for his audience. Hence it is that some of the noblest *Romans* are fired with indecent extasie thro' the provocation of his wanton Poems. It is thus you wretched old Debauchee that you study to please their ears with lascivious and indecent expressions, 'till you have even tired yourself? M. But to what purpose have I these talents if I co-

ceal

S A T Y R I.

ceal them ? *I cannot*——The ferment of my thoughts
 must find a vent. This wild fig-tree, since it has
 taken root, must force its way through my liver.
 M. Thou art an excellent creature, when I com-
 pare thy studies with thy age ! Excellent indeed ! Is
 thy knowledge then of no manner of use except it
 be proclaimed to others ? M. Ah ! but applause is a
 fine thing ; it is an honour for a man to be pointed
 at ; and for people to cry as you pass, *That's he*.
 Do you think it is of no consequence to be dictated
 in a school to a hundred young gentlemen ? Consi-
 der too that the noblest of the *Romans*, true descend-
 ants of *Romulus*, after eating, call for our fine poems
 to be the entertainment of their bottle. P. Ay, tru-
 ly, one sits in a Hyacinthin cloak, snuffles through
 his nose, and lisps out Word after Word, some little
 insipid Poems of *Pbillis* (5) and *Hyppisphile's* melancholy
 Amours, or some other deplorable Ditties of the Po-
 ets, and reads them with so much tenderness that he
 gains a general Applause from his Company for the
 Author——Now say they, *Are not the ashes of that*
poet happy ? Is not his Grave-stone lighter upon his
Bones ? Will not Violets grow from his Ashes ? From
his fortunate Urn ? M. You carry your jibing too
 far : But after all, is there any man who would be
 unwilling to receive popular applause ? Is there any
 one who writes Verses which deserve Immortality,
 and not to be made Wrappers of Pepper and Ancho-
 vies, who would be against transmitting them to pos-
 terity. P. My Friend, whoever you are, whom I
 have engaged in this dispute, when any thing hap-
 pens to be struck out which is tolerable (a rare thing
 among Poets !) whenever it is tolerable, I am not
 frightened (6) from the Thoughts of being com-
 mended ;

mended; for I have not a Heart insensible of praise. But I deny that Praise and Applause ought to be the ultimate end of our doing well: For, do but look into the bottom of these Commendations, and what are they but the worst of Flattery. *When you shall hear them saying*, How different is this from the *Ilias* of *Accius* (7), who intoxicated himself with *Hellebore* (8), to write better. From the wretched Elegies which are dictated by the luxurious Nobility. In short, from all the Productions of their Citron Couches (9): *And what is all this for?* You know very well how to give an artful treat; or make a present of a cloak to one of your tatter'd admirers; and then you say *Truth is what I love* (10); *prithy tell me the Truth*. How can they when you have corrupted their Judgments? Will you hear it from me? Thy Poems are perfect Trifles, and how should they be otherwise, thou bald old Dotard? when thy Paunch sticks out a Foot and a half before thee.

Thou art an excellent Janus indeed, who cannot see the several Postures and Methods of Ridicule which are used behind thy back (11).

O you of *Patrician* Blood, who were never born to have Eyes behind, for shame contrive some way to escape being made such laughing-stocks! *But notwithstanding my advice*, still you will urge, What does the World say of my Works? What will it say, but ridicule you, and say that your Numbers are smooth and harmonious—That Poet of ours makes his Verses run as even as a Carpenter can draw his Line. Whether the Muse inspires him to write Comedy, Satyr, or Tragedy, he is equally dexterous

at them all. Behold them now, who are buoyed up by this kind of Flattery, attempting no less than Epick Poetry, and that without the least foundation for it, when they have but just come from their school Exercises : Nay, and when they are not capable even of the lowest Descriptions of a Grove, or of the Country, which affords poetical Materials enough in its Fires, and Hogs, and the *Palia* (12) ; the Heroes which it has produced, such as *Remus*, and you, O *Quintius Cincinnatus* (13), who were cloathed in the Dictator's Robes by your Wife at the Head of your Oxen, and had your Licor to carry home your Plow.

Happy days for you Poets, since the Taste of the present Age is such, that the turgid Tragedy of *Aecius* (14) delights them, and the rugged style of *Pacuvius* in his *Antiope* (15), where he props her melancholy heart with Misfortunes. When you see the blind Fathers infusing such stuff into their Children, can you be at a loss to know how so much Fustian has crept into our Language ? And whence this disgraceful way of Writing, which, notwithstanding, makes the shallow *Roman Knight* (16) exult at the Recital.

On the other Hand, you who are an Orator, are you not ashamed, since you are come to Years of better Knowledge, that you cannot make your Defence, but you must use rhetorical embellishments to gain the cool and insipid Applause of Men, and long to hear them say, It is prettily done. The Accuser, for instance, says to *Pedius* (17), *Thou art a Thief*, and what says *Pedius* ? Why, truly he poises his Cause, according to the Figure *Antithesis* (18),
for

for which he is commended for his skill in Tropes and Figures, and hears the Audience cry, This is prettily spoken——This prettily !——Thou Roman, art thou sunk to such a low Degree of Flattery, as to fawn like a Dog ? Do you think I should be moved in the least, or give a penny to a shipwrecked Person for singing his Misfortunes ? No, I should rather reproach him in these Words : What are you so merry as to sing Friend, while you are bearing the Picture of your Wreck upon your shoulders ? He must bewail naturally, and not come with a studied speech, who would bend me in the least to compassion by his Complaint.

M. But there is beauty of Numbers you will allow, and Connexion, tho' the Poem itself be not well digested. When the Poet has learned to point his Verse thus :

—— *Berecynthus Attin*

Berecynthian Attis.

Or again to say,

Et qui cœruleum dirimebat Nerea Delphin.

The Dolphin who the azure Nereus cleaves.

Or,

Sic costam longo subduximus Appennino.

A Rib we stole from the long Appennine.

Is not the *Æneis* of *Virgil* mere frothy and turgid stuff to this ? P. Ay, rather as dry and fuzzy as an old Branch spread over with spongy Cork. M. What then do you take to be soft and tender, to be read with a languishing Air ?

P. Torva

*P. Torva Mimallonies implerunt cornua bombis (19) ;
Et raptum vitulo caput ablatura superbo
Bassaris, & Lyncem Manas flexura corymbis,
Evion ingeminat : reparabilis adsonat Echo.*

Grim Horns they fill'd with Mimallonian Sounds,
From the proud Calf the ravish'd Head, with
Wounds,

The Mother tears ; the spotted *Lynx* who draws
The *Menad* mad, the brandish'd *Thyrus* awes ;
Evion with loud acclaim these Furies roar,
And echo joins to make the Tumult more.

Would the like of this ever have been written, if we had the least Remains of the nervous Eloquence of our Ancestors ? *Manas* and *Atys* (20), and all this drivling Stuff without Sinews or Strength, seems to be such as every Man has at his Tongue's End, and does not favour of hard Study and Pains (21). M. But what Occasion is there for these bold Truths ? Take care that you do not bring yourself to meet with a cold Reception at the Houses of great Men ; for I can tell you, there is too much snarling in your Satyrs. P. Why then let their Geese be all Swans for me—I shall not dispute it—Every thing is fine—It is all admirable—This you say you are pleased with, and would have their Works regarded as Things sacred ; then set up some Marks of Reverence, such as the painting of two Serpents (22), to let Boys know the Place is sacred, lest they should pollute it ; and I have done. But after all, why should I suppress my Satyrs. When *Lucilius* (23) fell foul upon the Vices and Follies of the Town
(nor

(nor did even you *Lupus* (24) or *Mutius* escape) and broke his very Grinders upon them. *Horace* was more artful, and in a merry way touched upon his Friends Faults without putting them out of Humour, and being a perfect Master of Raillery, he tickled the very Hearts of the People. And shall it be a Crime in me to mutter in private? Shall I not like *Midas's* Barber make a Hole in the Earth to whisper in? No manner of way. I will do as he did, and say, my Satyr I saw it, I saw it myself; for, as the World goes, who has not Asses Ears; this secret Comfort, this laughing in my Sleeve, I would not exchange for all the Honour which *Labeo* is to have by his *Ilias*. —You who are inspired with the Spirit of the daring *Cratinus* (26), and have with the utmost Application studied *Eupolis* (27) and *Aristophanes* (28), cast an Eye upon my Satyrs likewise; if perhaps you can find any thing in them above the common level, after you passed your Judgment, then let the Town prepare to read me. I shall not approve of him as a Reader, who can overlook their Learning, and jibe the *Grecians* for their Slippers; or who can laugh at People for their natural Infirmities, fancying himself to be something, because forsooth being a Country Justice, he has broken a few false Measures; nor him who can waggishly make a Jest of a Mathematician working his Problems in the Dust (29), and is ready to burst his Sides when a pert Girl pulls a Cynick by the Beard. Let such Fellows as these go read *Nero's* Bills in the Morning (30) at the Forum, and in the Afternoon go hear him read his *Callirhoc*.

NOTES.

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L. 3. (Text) *Vel duo vel nemo*. Agreeable to these common Phrases of the Greeks ἢ ὀλίγοι ἢ ἕδεις. or ἢ τις ἢ ἕδεις. θαυμάζει τις ἢ ἕδεις. *Elían. de animal. lib. 7. c. 8.*

L. 4. (Text) *Polydamus*. A noble Trojan, the Son of *Antenor* and *Theano*, who altho' he was married to *Lycaste* the Daughter of *Priam*, betrayed the City of *Troy* to the *Greeks*, who burned it. It is very probable that *Perfius* levels at *Nero* under this covert Name, since they both agreed in one Circumstance; the one betrayed a Town to be burned, and the other actually burned Rome. *Cicero*, in the first Epistle of his seventh Book to *Atticus*, has this remarkable Passage, *aliter sensero? αἰδομαι non Pompeium modo, sed τρωας κ' τρωαδας. Πύλωνα μοι πρῶτον ἐλίσχριν ἀναδ-ησει. quis? tu ipse scilicet, laudator & scriptorum & factorum meorum.*

Troiades. The Roman Nobility, as being descended from the *Trojans*.

(1) *Labo*. A bad Poet, who translated *Homer*, and a great Favourite with *Nero*. It moves a Persons Indignation much to have an inferior preferr'd to him. This makes *Menander* say,

Ὅτιον γίνεσθαι κρεττοῖον, ἢ τοὺς χειροῦς
Ὅρεῖν αὐτοῦ ζῶντας διαπρεπέστερον.

C

L. 5.

L. 5. (Text) *Elevo* is either to raise or lessen. In this Place I take it rather in the sense of lessening. And the most elegant Authors use it so. *Movere risum oratoris est quod frangit, quod impedit, quod elevat.* Cic. de orat.

Quintus Fabius res gestas in Hispania elevavit. Liv.

L. 7. (Text) *Trutina*. Is the Handle of the Scales, through which the Balance plays. Here it is metaphorically used, as it is in Cicero. *Ad ea probanda, quæ non aurificis Statera, sed quadam populari trutina examinantur.* de orat.

L. 9. (Text) *Vivere triste*. A Græcism. Τοῦ νου. Put for *vitam tristem*.

(2) *Play*. Having laid aside our childish Plays. Suetonius in the 83d Chapter of *Augustus's* Life, has this Account,—*nucibusque ludebat cum pueris minutis quos facie et garrulitate amabiles undique conquirebat, præcipue Mauros et Syros.* Beroaldus says he met with the Expression of *castellatis nucibus* in a very ancient Author. But nothing can explain it better than,

*Quatuor in nucibus non amplius alea tota est,
Cum sibi suppositis additur una tribus.* Ovid.

(3) When we are as severe as Uncles. They were very strict with their Nephews during their Guardianship. *Qui in reliqua vita mihi esset, fuit in hac causa pertristis quidem patruus, censor, castigator.* Cic. pro Cæl.

L. 12. (Text) *Cachinno*. An intemperate laughter. *Si ridere concessum est, vituperetur cachinatio.* Cic. The Word *Petulans* is likewise very well explained by Cicero in his Book de Oratore. *Si quis mihi male dicit petulans & plane insanus videtur.*

(4) *Works*. Poets were obliged at Rome to read their Works publickly.

Auditor

Auditur toto sæpe poeta die. Mart. lib. 10 Ep. 70.

Both Poets, Orators and Philosophers read their Works in public, which is plain from several Passages in ancient Authors as in *Plin. lib. 9. c. 27. Senec. Ep. 7. Arrian Epictet. c. 17. lib. Sen. in proem. lib. 4. controuers. Plin. lib. 7. Ep. 17. lib. 2. Ep. 19.*

Juvenal.

— *At si dulcedine famæ*

Succensus recites Maculonus commodat ædes.

Bassus cum toto anno unum librum excudit, et elucubrauit, rogare ultro et ambire cogitur, ut sint qui dignentur audire; et nec id quidem gratis; nam et domum mutuatur, & subsellia conducit, et libellis spargit. Quintil. de causis corrupt. eloquent.

Plin. lib. 36. c. 12. Psalmate autem recitaturi poetæ formabant & fingeant vocem eamque molliorem & suaviorem reddebant, which Quintilian remarks of the Poets in his time, *lib. 1. c. 14. sit autem lectio virilis, & cum suauitate quadam gravis, & non quidem per se similis, quia carmen est, & se canere poetæ testantur.* It was a custom among the Poets and Orators to make a Gargle for their Throats, in order to speak clear and distinctly. *Audiant hæc adolescentuli: audiant hi quibus psallendi in Ecclesia officium est: deo non voce, sed corde cantandum: nec in Tragædorum modum gutter, & fauces dulci medicamine colliniendas, ut in in Ecclesia theatrales moduli audiantur, & cantica, sed in timore, in opere, in scientia scripturarum.* Hieronym. in Epist. ad Eph. c. 5.

L. 20. (Text.) *Titus.* Many of the Roman Nobility had the Name of *Titus*, from *Titus Atticus*, King of the *Sabins*.

L. 22. *Colligis escat.* (Text) These sayings were common among the Greek Writers *ἰνωχισθαὶ λόγοις*, and *ἰνωχίαι καὶ ἐξιάσεις ἀκων.*

L. 24, 25. *Fermentum* and *caprificus* (Text) are two excellent Metaphors to express that Eagerness which some People have to shew their Parts and Learning; because a Fermentation cannot be easily

C. 2.

suppressed,

suppressed, and the wild Fig-tree will burst its way even through Monuments of Stone.

Here he alludes to that saying of *Nero* mentioned by *Suetonius*, c. 20. *Occultæ musicæ nullum esse respectum.*

— *Digito monstrari.*

Rumpitur invidia quod turba semper ab omni

Monstramur digito—— *Martial.*

L. 29. (Text) The Sons of the Nobility were said to be *Cirrati*, because of the great care they took in having their Hair curled.

(5) *Phyllis*, Daughter of *Lycurgus* King of *Thrace*. She hanged herself for love of *Demophoon*, the Son of *Theseus*, because he did not return to her as soon as he promised.

Hyppobole, Daughter of *Thoas* King of *Lemnos*, who when the *Lemnian* Women murdered all the Men of that Island, preserved her Father, for which Reason she was banished. Being taken by Pirates, and sold to *Lycurgus*, King of *Thrace*, she was given to his Son *Opbeltes* as a Nurse; at length she was released by the Valour of her two Sons *Euneus* and *Thoas*, which she had by *Jason*. *Statius* in his *Thebais* laments her misfortunes very much.

L. 35. *Eliquat* (Text.) Is a very good Metaphor, and well fitted to a Person who seems to drop out his Words, one by one, taken from the dropping of Liquids; so likewise is the Word *supplanto*, for a Lisper, because lisping is a Kind of tripping up our Words. Beyond Question he hints at *Nero's* reading of Tragedies in the Theatre. *Sueton. Nero. c. 10. Recitavit et carmina non modo domi, sed in Theatris.*

L. 37. *Cippus* (Text.) A Grave-stone set up at the Head of the deceased with these Letters inscribed H. S. E. S. T. T. L. *Hic situs es, sit tibi terra levis.*

L. 42.

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L. 42. *Cedro digna* (Text) Verses worthy of being preserved by the Oil of Cedar, or in Desks made of Cedar. Τα βιβλία ἀνέλκεις ἀει, ὡ διακολλας, καὶ περικοπτεις, ὡ ἀλειφεις τῷ κρόκῳ καὶ τῇ κίρῳ. *Libros evolvīs semper, & glutinas, et circumcidis, & croco, cedroq. ungis.* Lucian. adversus indoctum. *Cedri oleo peruncta materies nec timeam nec cariem sentit.* Plin. Nat. Hist. lib. 16. c. 39. *Vitruvius*, in his eleventh Book and ninth Chapter, says, they did not only anoint Books with Oil of Cedar to preserve them, but kept them also in Boxes made of Cedar, lest they should be Moth-eaten.

L. 43. *Scombri* (Text) *Pliny* commends this Fish for extraordinary Sauce, in his 31st Book and 8th Chap. *Nunc e scombro pisce laudatissimum, i. e. salsamentum in Carthaginis spartariæ cætariis—Nec liquor utlus pæne præter unguenta majore in pretio esse cæpit, nobilitatis etiam gentibus.*

Et laxas scombris sæpe dabis tunicas. Catul.

Nec roncōs metues malignorum,

Nec scombris dabis tunicas molestas. Martial.

Exit. — cur urceus exit. Hor. *Aliquo vel casu: vel exercitatione exhibunt recta.*

(6) *Frightened.* There is no Man who is not ambitious of that Applause which is the reward of true Merit. *Gloria enim solida quædam res est & expressa, non adumbrata: ea est consentiens laus bonorum, incorrupta vox bene judicantium de excellenti virtute, ea virtuti resonat velut imago gloria, quæ quia recte factorum plerumque comes est, non est bonis viris repudianda. Illa autem quæ se ejus imitatricem esse vult, temeraria atque inconsiderata, & plerumque peccatorum laudatrix fama popularis, simulatione honestatis formam ejus pulchri tudinemque corrumpit.* Cicero Tusc. 3.

(7) *Accius*, a writer of Tragedies, born under the consulate of *Marcius* and *Serranus*. Cicero in one of his Letters to *Atticus*, styles him *ferreus scriptor*, because he translated some Tragedies of *Sophocles*:

cles in very harsh Numbers. But *Quintilian* extenuates his Fault by imputing it to the Time wherein he wrote.

(8) *Hellebore*. It was a custom among the Poets to purge their Heads with Hellebore. *Veratrum*, according to *Pliny*, is the same Herb. We read that *Carneades* the Academick, drank a great Quantity of Hellebore to write against *Zeno*.

(9) Citron Beds and Tables were only used by the Roman Nobility. This Timber was brought from *Mauritania*. The custom of writing Poems after Supper by way of Diversion, as they sat at Table, may be seen from this Passage in *Catullus* to *Licinius Calus*.

Hesternò, Licini, diè otiosi
Multum lusimus in meis tabellis,
Ut convenerat, esse delicatos
Scribens versiculos uterque nostrum
Ludebat numero modo hoc, modo illo,
Reddens mutua per jocum atque vinum.

Sumon. A delicate kind of Meat which they made of the Sow's Flanck. It was a common Thing for wealthy Poetafters to bribe ordinary People either with Victuals or Cloaths, to commend their Works.

(10) *Love*. This is almost literally taken from what *Philematium* says to her Maid *Scapba*, in the *Mostellaria* of *Plautus*. *Ego verum amo, verum volo mihi dici: mendaces odi*. And therefore very well applied from a Courtesan to a Poetafter.

L. 56. (Text) *Aqualiculus*, according to *Seneca* signifies the Stomach. *Cum pervenit cibus in ventrem, aqualiculi fervore concoquitur, tunc demum corpori accedit*. Ep. ad *Lucilium*. Big-bellied gluttonous Fellows were never made to be Poets.

(11) *Back*.

(11) *Back*. Here we may observe that there were three ways among the *Romans* of ridiculing People behind their Backs ; either by stretching up the Hand in the Form of a Stork's Bill, or by making Asses Ears, or by thrusting out the Tongue. *Pinso* signifies to beat as with a Pestal and Mortar, and therefore not improperly applied to the picking of a Stork's Bill. It will not be amiss to set down here what St. *Jerome* says in his Letter to *Rusticus* the Monk, wherein he recounts these several Methods of Ridicule. *Ne credas laudatoribus tuis : imo irrisoribus aures ne libenter accommodes ; qui cum te adulationibus foverint, & quodammodo impetum mentis effecerint : si subito respexeris, aut cieoniarum deprehendes post te colla curvari ; aut manu auriculas agitari asini : aut aestuantem canis portendi linguam.* *Pinso* is explained in the 4th Epistle of St. *Jerome*, to signify the motion of a Stork's Neck.

— *Ut per læve severos, &c.* This Allegory appears easily from the Method of trying Statues, whether they were well polished or no, which was by running the Nail along them.

L. 67. (Text) *Nugari solitos Græce*. Used to write Greek Exercises ; for the Youth of Rome studied Greek before *Latin*, and it is what *Quintilian* recommends in his Institutions.

(12) *Palilia* were Feasts instituted in Honour of *Pales*, the Goddess of Shepherds, tho' *Varro* makes *Pales* masculine on the Calends of *May*, in order to drive away Wolves from the Folds and Distempers from the Cattle. The Shepherds on this Day kindled several Heaps of Straw in their Fields, which they leaped over.

*Moxque per ardentis stipulæ crepitantis acervos,
Tpaicias celeri strenua membra pede.*

Ovid Fastor.

(13) *Quintius Cincinnatus* was chosen Dictator from the Plow, and commanded the Roman Army when they marched to save the Consul *Minutius*,
when

when he was beset by the *Æqui* in the Mountain *Algidus*. In sixteen Days time he returned again to his Work. *Liv. lib. 3. c. 27. Uxor. Herfilia.*

† The *Romans*, after the Expulsion of their King, finding the Republick could not well subsist without one supreme Head, or Governor, had recourse to a magistrate called Dictator, whose Power was the same with that of a King.

(14) *Brisei Acci.* *Accius* had this Epithet from *Bacchus*, who was called *Bryssets* from *βρύα* *made-facio*; for Poets were under his Dominion as well as that of *Apollo*. *Venusus* turgid, from *Vana* a Vein.

(15) *Pacuvius.* A Tragedian of *Brundisium* Nephew to *Ennius*. He died at *Tarentum*, about the 90th Year of his Age. *Aulus Gellius* gives us this for his Epitaph.

*Adolescens tametsi properas, hoc te saxum rogat,
Ut se aspicias, deinde quod scriptum est, legas:
Hic sunt Poetæ Pacuvii sita Marii
Offa: hoc volebam nescius ne esses.*

Tho' *Persius* seems to be very severe upon his *Antiope* (for here he ridicules the Expression of having her Heart propped with Grief,) Yet *Quintilian* gives him the Character of Gravity in his Sentences; Weight in his Expressions; and Authority in his Persons.

(15) *Antiope*, Daughter of *Nyctæus*, and Queen to *Lycus*, King of *Thebes*. *Jupiter* deceived her in the shape of a Satyr; When *Lycus* came to know it, he was divorced from her, and took *Dirce* to wife, who treated *Antiope* in Prison with all manner of Cruelty.

(16) *Knight Trossulus.* The Roman Knights had this Name given them from a Town in *Etruria* called *Trossulus*, which was taken by them without the Assistance of the Roman Foot. Or *Trossulus* may be put for *Torossulus*, a Word made use of by St. *Jerome*, *Torossulum* & in sordibus delictatum. Ep. 67. *Formosuli nostri et torosi* & vix summis pedibus adumbrantes vestigia,

vestigia, quorum verba in pugnis sunt. & syllogismi in calcibus. lib. 2. Adversus Jovinian.

(17) *Pedius*. He was expelled the Senate, in the Reign of *Nero* (as *Tacitus* informs us) being accused by the People of *Cyrene* for robbing the Temple of *Æsculapius*.

(18) *Antitheton*, A Figure in Rhetorick, whereby Contraries are set in Opposition. Here *Perfius* ridicules the Custom of Orators who rather studied Rhetorical Embellishments than good sound Argument.

—— *Berecynthus Atin*.

This and the two following Lines are supposed to be some of *Nero's* flatulent Composition.

Attis or *Atys*. A Boy much beloved by *Cybele*, and therefore president over her sacred Rites in *Phrygia*, for which Reason he got this Epithet from a Mountain there called *Berecynthus*, famous for the mad Rites performed upon it to this Goddess.

L. 93. (Text) *Et qui cæruleum, &c.* This might have been a Line expressing the Dolphin swimming with *Arion*.

Sic costam &c. might allude to *Hannibal's* making his Way thro' the *Alps* by the Help of Fire and Vinegar.

(19) *Dio* mentions a Tragedy written by *Nero* called his *Bacchæ*. It is not unlikely that these four following Lines, *Torva Mimalloneis*, &c. are taken out of it.

The *Bacchantes* or Priestesses of *Bacchus* were called *Mimallones*, from *Mimas* a Mountain of *Ionia*, where they used to celebrate his *Orgia*.

Vitulus. By this is meant *Pentheus*.

Bassaris is *Agave*, who is called by this Name as if she were a Priestess of *Bacchus*; for he himself was called *Bassareus* from the Hebrew Word *בָּעַר* *Batsar*, which signifies to dress Vines.

Mænas, another Name given to a Priestess of *Bacchus*; from madness *ἀνδρὶ τῷ μαινιδαι*.

(20) *Mænas & Atis*. Weak wretched Stuff — Things steeped in Water are generally soft and limber. *Evion*, one of *Bacchus's* Names, derived from *εὖ νῖν*, which *Jupiter* said to him, as he assisted him in the war against the Glants.

(21) Pain, &c. Beating the Desk and biting of Nails, were arguments of taking Pains.

L. 108. (Text) *Canina litera*. The Letter R. which represents the Snarling of a Dog.

(22) *Serpents*. We read in the 21st chapter of the first Book of *Macrobius*, That two Serpents were carved under the Images of *Esculapius* and Health, because they bring it to pass that the human Constitution is again renewed by their Influence, as Serpents are by throwing off their Skins. *Herodotus* likewise, in his eight Book, says that the Ancients worshiped the Gods and Genii of any Place under the Form of Serpents.

(23) *Lucilius*. The first Satyrist among the Romans.

(24) *Publius Rutilius Lupus*, a Consul, and *Titus Mutius Albutius*, a noble Roman, were both satyriized by *Lucilius*. *Cicero* in his first Book *de finibus* has preserved Part of the Lines.

*Græcum te, Albuti, quam Romanum atque sabinum
Municipem Ponti, tutamen Centurionum.*

*Præclarorum hominum, ac primorum, signiferumque
Maluisti dici : Græce ergo Prætor Athenis*

Id quod maluisti, te, cum ad me accedis saluto

Χαίρε, inquam, Τίτε : λῆκτορες, turμα omnis, cohorsq ;

Χαίρεται : hinc hostis mi Albutius, hinc inimicus.

(25) King of *Phrygia* was made Judge between *Apollo* and *Pan*, when they contended which was the better Musician ; because he gave the Prize to *Pan*. *Apollo* punished him by giving him Asses Ears, which he concealed from every one but his Barber, who not daring publickly to divulge it, and unable altogether to keep the Secret, made a hole in a marshy piece of Ground, into which he whisper'd it.

it. Some Reeds grew up in the Place a little while after this, which by the Help of the Wind uttered some articulate Sounds, and discovered the Secret.

(26) *Cratinus*, a Comick Poet, who lived a little before the *Peloponesian* War, was the first who introduc'd Satyr in Comedy.

(27) *Eupolis*, another Comedian at *Athens*, of the same Disposition to Satyr. He was killed in an Engagement at Sea which happened between the *Athenians* and *Lacedæmonians*. The Loss of him was so much lamented, that the *Athenians* made a Law. No Poet should ever go to Battle again.

(28) *Aristophanes*, who had the Epithet of *Prægraneis senex*, on account of his great Age. He writ several satyrical Comedies, but the most virulent against *Socrates*. He writ about fifty Plays, of which we have but eleven. *Plato* passes a fine Compliment upon him, where he says the Graces were long studying to find themselves a Temple, and at length they pitched upon the Heart of *Aristophanes*.

L. 130. *Ædilis*. (Text) There were several Kinds of *Ædils* among the *Romans*. The Officer here mentioned is a Country Magistrate whose Business it was to inspect Weights and Measures.

Aretum, a Town of *Etruria*.

(29) *Dust*. It was one of the Methods used by ancient Mathematicians to draw their Lines and Figures in Dust. *Archimedes* was found so doing when the Soldiers killed him at *Syracuse*.

(30) *Morning*, &c. I banish such hearers my Satyrs, let them go and read *Nero's* Bills which he has set up, wherein he gives out he will read his *Callirobe* in the Afternoon. *Edictum ludorum*. Senec. ep. 98. *edictum muneris gladiatorii*. lib. de brevitate.

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S A T Y R II.

THE ARGUMENT.

This may be truly called a divine Satyr, for the Author's chief Aim is to shew the Corruptions and Repugnances of Mens Prayers and Wishes; and at the same Time to inform them what is most acceptable to the Gods, which he does more like a Christian than a Heathen. It is directed to his Friend Macrinus, as a Birth-day Present.

† *We find by Plato, that nothing was more difficult than for a Person to prepare himself in a proper and pure Manner of addressing the Gods. It is for this Reason that he highly commends an ancient Poet for the following short and comprehensive Prayer.*

Ζεῦ βασιλεῦ, τὰ μὲν ἐμὰ δακαὶ δυχόμοις, ἔ ἀνδραγατοῖς,
'Αμμι διδῷ. τὰ δὲ δεινὰ ἔ δυχόμοις ἀπαλέξει.

And likewise the Lacedæmonians, for using no more in their Petitions than — τὰ καλὰ δὲ τοῖς ἀγαθοῖς.

LET this Day, (1) *Macrinus*, be distinguished in the Calendar with a particular Mark, which happily begins the Years of your Life. Offer Wine in Abundance to your Genius (2).

You are not a man who makes mercenary Prayers (3) to the Gods, for the granting you such Things as you would not venture to ask but in private. But it is not so with the rest of the Nobility who will offer up their Petitions (4) secretly. Nor is it an easy Task to remove this Corruption of murmuring and whispering their Prayers out of the Temples, and make them deliver their Petitions to the Gods in the hearing of all Men.

When they pray for a good Mind, a good Reputation, and an honest Heart, they speak with a clear and a distinct Voice, that every one may hear it. But their unrighteous Requests they mutter inwardly. O that my old rich Uncle were dead once ! Or that I could have the good Luck to hear a pot of Money chink under my Spade ! O that I could but get my Ward out of the way, whose next Heir I am, for he is distemper'd and rotten already ! There is *Nerius* has got his third Wife ! O that I were in his Circumstances ! It is for this Reason that you may offer these Prayers in due form, you wash yourself twice or thrice in the *Tiber* every Morning (5), to purge away the Pollutions of the Night.

Pray let me ask you one Question, it is an easy one to resolve. What is your Opinion of *Jupiter* ? Is there any Person among Mankind that you will give him the Preference to ? Let us see to whom ? Shall we name *Staius* (6) ? Are you in a Doubt to determine which of these two is the properer Judge to take in Hand the Cause of Orphans ?

Who

Why then make the same proposal to *Staius* that you did to *Jupiter*. O *Jupiter*! he would cry out. O good *Jupiter*! And would not *Jupiter* himself say the same thing? Do you fancy he forgives you, because when it thunders, the Oak is blasted rather than you and your Family? Is it that you do not lie a wretched Spectacle of his Vengeance, to be expiated by Sacrifice (7) in those Groves where you have abused his Worship? Do you think therefore *Jupiter* such a Fool as to let you carry your Presumption farther, to pluck him by the Beard? Or by what do you propose to purchase the assent of the Gods? Is it by the fat Entrails (8) of Beasts?

There is another Kind of Madness, which is that of Superstition. Behold now the Grandmother or a superstitious Aunt——She takes the Infant from the Cradle, and rubs his Forehead and Lips with her (9) middle Finger, uses her Spittle by way of Lustration (10), as an Antidote against a bewitching Eye; and then she dandles in her Arms the slender Hopes of the Family; and now wishes to translate him into the Estate of *Licinius* (11) now into the Palace of *Crassus* (12). Thus she continues, May some great King and Queen court him to be their Son-in-law. May the young Virgins all fight for him; and wherever he treads, let Roses spring up under his Feet. At this rate let no Nurse ever pray for a Child of mine. Nay, tho' she should dress herself in White (13), and join Sacrifice to her Prayer, I beseech you, great *Jupiter*, to deny her such Requests.

Perhaps you desire Strength and Vigour, and a Constitution that will not sink under the Infirmities of old Age : Grant you do ; yet notwithstanding this, your Multitude of Dishes and Delicates have prevented the Gods from complying with your Requests, they stand in the way even of *Jupiter* himself.

Again you desire to encrease your Stores by sacrificing your Cattle to *Mercury*. Grant me (you say to him) good Fortune, and encrease my Flocks and Herds. How can he, you wretched Creature, when you destroy them in such Numbers ? And yet this very Man perseveres, and thinks to get the better of Heaven by expensive Offerings. *Now* (he cries) my Estate and Flocks are encreasing.—My Wishes will be granted just now ;—till at length the hopeless Creature, who deceived himself so long, grows desperate, when he sees not a Farthing left in his Coffers (14).

If I should make you Presents of massy Silver and Gold Cups, you are all over Extasy, and your Heart beats for Joy : Hence it comes, that you think the Gods as corrupt as yourself, which makes you gild the Faces of their Statues, with some of the Gold that you have gained by a Victory ; for among the brazen Statues of the Gods those have most of your Adoration, who send you the truest Dreams, for which you adorn them with gilded Beards.

Gold has usurped the Place of *Numa's* (15) earthen Vessels, and turned the brazen Utensils of the *Saturnian* Age out of Doors, the vestal Pitchers with the *Tuscan* Earthenware. O ye wretched Souls,

bent

bent down to the Earth, and void of every Thing which is heavenly ! What should make us introduce such Corruptions into our Worship, and think that which is pleasing to our Sensuality and Luxury, can be so to the Gods ? It was Luxury first made us vitiate our Oil with Cassia, and die the *Calabrian Fleece* (16) with the filthy Blood of the *Murex*.—To scrape the Pearl from the Shell, and run the Gold from its Ore.—It is wicked, it is wicked indeed, but still we persevere in our Wickedness. But tell me, ye Pontiffs, who ought to know better Things, of what Benefit is Gold in your sacred Rites ? — No more than the Puppets (17) were to *Venus*, which were offered her by young Virgins.

Let us then make an Offering of that which the blind Family of *Messala* cannot present from their large Censers, a Mind well seasoned with a true Notion of divine and human Laws, the inward Recesses of the Mind pure and holy ; a Heart thoroughly impregnated with native Honour and Honesty : — Let me but enter the Temple with these, and a little Cake of Flower shall be acceptable to the Gods.

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S E C O N D S A T Y R.

† It was a custom among the Ancients to send Presents to their Friends upon their Birth-days. It is for this Reason that *Perseus* sends this Satyr to his Friend *Macrinus*.

(1) *Day*. The Romans distinguished their fortunate and unfortunate Days in the Calendar in white and black, the white drawn by a chalky Stone, which came from *Crete*, denoting happy Days; the black being of Charcoal, marking out such Days as were unlucky.

(2) *Genius*. Every Man was supposed at his birth to have two *Genii*, as Messengers between the Gods and him. They were supposed to be private Monitors, who by their Insinuations disposed us either to good or evil Actions; they were also supposed to be not only Reporters of our Crimes in this Life, but Registers of them against our Trial in the next; whence they had the Name of *Manes* given them. Their Nature and Employment will appear better from the following Quotations.

“ *Genius est deus cujus in tutela, ut quisque natus est vivit, sive quod ut generemur curat, sive quod una gignitur nobiscum, sive quod nos genitos suscipit, ac tuetur, certe a genendo Genius appellatur.*”

Censorin. de die natali, c. 3.

Τὸ τ' δαιμόνιον γίγνεται ἐν μέσῳ θεῶν καὶ ἀνθρώπων.

Plutarch. lib. de Orac.

Plutarch

Plutarch in his Book of *Isis and Osiris* quotes *Plato* for the same Opinion.

Ἀπαντὶ εἰμῶν ἀνδὶ τῷ γενομένῳ
Ἀπαντῶ δὲ μυσάγων ὁ τεβίω.

Menand.

Not only Men, but Cities and Countries were said to have their particular Genius.

Quid non proficient scribentis voce serenæ
Vel genius regni, vel pietatis amor.

Claudian.

Symmachus in that Treatise which he wrote for restoring the Gentile Worship says thus: *Suus cuique mos suus cuique ritus est, varios custodes urbibus eunctis mens divina distribuit, ut animæ nascantibus ita populis fauiles genii dividuntur. Et obsessis Hierosolymis audita vox est, nomen urbis alio migrare, i. e. Genium.*

Niceph. Hist. Eccles. lib. 3. c. 4.

The reason why they made Offerings of Wine to their Genius, and abstained from bloody Sacrifice, is well explained by *Varro* and *Censorinus*, because our Ancestors would not take Life from any Thing on the Day wherein they had received Life themselves.

(3) *Prayers.* Here the Author very justly commends his Friend for not being a Man of expensive Offerings, as if he were to make a purchase from the Gods. *Plato* tells us the *Athenians* once sent to the Oracle of *Apollo* to know the Reason why the *Lacedæmonians* were so successful against them, when the *Athenians* had been all along so expensive in their Sacrifices, and all the Pomp of Religion; whereas the *Lacedæmonians* were very thrifty and poor in that Point. Answer was given by *Ammon* to the Ambassador, that the *Lacedæmonians* ἐνφρημα, viz. their pure Prayer was beyond all the *Athenian* Sacrifices.

(4) With

(4) With honest Petitions such as might be offered in the presence and hearing of all Mankind.

Tunc scito esse te omnibus cupiditatibus solutum, cum perveneris, ut nihil deum roges, nisi quod rogare possis palam.

Sen. ep. 10. ex Athenodoro.

Nunc enim quanta dementia est hominum turpissima vota diis insufurrant; si quis admovent aurem, conticescens, et quod scire hominem nolunt, deo narrant.

Sen. ep. 10

Sic loquendum esse cum hominibus tanquam dii audiant; sic cum diis tanquam homines audiant.

Macro. sat.

Clemens Alexandrinus τὸ τοῦτο, &c. *Quid, igitur Pythagorai volunt, clara voce precari jubentes? meo iudicio non quia numen non posset audire tacite, aut submisso precatantes; sed quia censebant justas debere esse preces, & quas nemo vereretur palam concipere, multisque consciis.*

4^{to} Strom.

L. 10. (Text) *Ebullit* for *ebullierit*. As we read *dedit* for *dederim*, and *vixes* for *vixisses*.

Qui si virtutes ebullire volunt, & sapientias, nihil aliud dicent.

Cic. Tusc.

Dixerit hoc Epicurus, semper beatum esse sapientem: quod quidem solet ebullire nonnunquam.

Cic. de finibus.

The true meaning of *ebullio* in *Persius* is, to appear in pomp.

L. 11. (Text) *Sera* is properly a Jar.

L. 12. (Text) *Hercules* was said to preside over hidden Treasures, as *Mercury* presided over public gain. What he expresses by *dextro Hercule*, *Horace* does by *amico Hercule*.

L. 13. (Text.) *Dispungere aliquid* was a Term in the civil law to change any part of a Writing, but *expungere* was to blot out.

L. 14.

L. 14. *Tiburino in gurgite* (Text) Ablution was a very ancient Method of Purification. They who sacrificed to the infernal Gods were only sprinkled with Water ; but they who sacrificed to the celestial Gods washed their whole Bodies.

Macrob. sat. l. 3. c. 11.

Some made use of Sea-water, others of River-water ; others of that which sprung up in Fountains.

Philo Jud. de sacrificant.

(5) *Morning.* An old Scholiast upon the *Argonauticks* of *Orpheus*, makes this Observation : That Men sacrificed to the celestial Gods in a Morning but to the infernal Gods in the Evening. So likewise does a Scholiast upon the 4th Ode of *Pindar's Isthmian Games*.

(6) *Staius Albius Opianicus* poisoned his Wife, his Brother, and his Brother's Wife. *Vide Cicer. orat. pro Aul. Cluent.*

Sulphur sacrum. The *Greeks* called it *Θείον*, because they looked upon it as a Thing divine, for its Virtue.

L. 26. *Eugenna.* (Text) The Name of a *Tuscan* Priest.

(7) *Sacrifice.* It was a Custom whenever a Person fell by Thunder, there to let him lie, and to fence in the Place, to sacrifice a Sheep, and erect an Altar there. Why the Place should be called *Bidental*, proceeded from the Custom of sacrificing a Sheep ; and why a Sheep should be sacrificed is very well explained by the learned *Bochart*, whose Words I shall here insert : “ *Tempus agitur quo dentes duales abjiciuntur,*
 “ *ideo pastores curiosus observant, quia hæc est ætas*
 “ *plena roboris, ad quam pecora quo propius accedunt*
 “ *eo majori sunt in pretto. Proinde in ovibus biden-*
 “ *tes, i. e. in quibus sese exerunt hi duo dentes, quos*
 “ *diximus,*

"diximus, olim exquirebantur, ut diis acceptiores, sacrificiis aptiores.

—— *Cædit quinus de more bidentes.*

Virg. *Æn.* 5.

(8) *Entrail.* Let us observe here what *Plautus* says in the Prologue to his *Rudens*, and we shall find it very consonant to this Passage.

*Et quod scelesti illi in animum inducunt suum,
Jovem se placare posse omnibus hostiis,
Et operam et sumtum perdunt. Id eo fit, quia
Nihil ei acceptum est a perjuris supplicii,
Facilius si quis pius est, ad is supplicans,
Quam qui scelestus est, inveniet viam sibi.*

(9) The middle Finger, with which they pointed at a scandalous Person, as a Mark of Ignominy.

(10) *Lustration.* *Plutarch* and *Macrobius* make the Days of Lustration of Infants thus. The eighth Day for Girls, and the ninth Day for Boys. *Gregory Nazianzen* calls this Festival *ὀνομαστήρια*, because upon one of those Days the Child was named. The old Grandmother or Aunt moved around in a Circle, and rubbed the Child's Forehead with Spittle, and that with her middle Finger, to preserve it from Witchcraft. It is to this foolish Custom *St. Athanasius* alludes, when he calls the Heresy of *Montanus* and *Priscilla*, *τῶν πλίσματα*.

(11) *Licinius.* A wealthy Barber and Free man of *Augusta*.

(12) *Marcus Crassus.* Son of *Publius Crassus*. He used to say, that no Man should be accounted rich, who could not maintain an Army by his yearly Revenues. In an Engagement with the *Parthians* (for he undertook the War against them thro' Covetousness) he was taken Prisoner by *Surena*, his Head cut off, and filled

filled full of melted Gold, by way of Reproach to his Avarice.

(13) *White*. They used to dress themselves in white Gowns when they sacrificed, because (as *Tully* observes in his Book *de legibus*) white was an Emblem of Innocence.

(14) *Coffers*. &c. Till he is reduced to one solitary Piece, which sighs in the Bottom of his Chest, or Purse, for want of Company.

L. 56. *Fratres abænt*. (Text) An old Scholiast says the *Fratres abænt* were the fifty Sons of *Ægyptus*, whose Statues were erected in the Portico of *Apollo Palatinus*, which gave Responses to such as slept upon consulting them.

(15) *Numa* was the first who brought religious Rites to *Rome* from the *Tuscans*, as we find it at large in *Cicero's* Treatise of Divination.

L. 63. (Text) *Scelerata Pulpa*. *Pulpa* signifies Flesh. He means our corrupt Nature.

Hæc vetat te cæle interesse; et jubet vivere capite dimisso.

Senec. de carne.

(16) *Fleece*, &c. The Reason why the *Calabrian* Wool was the best Kind is, because the People of that Part of *Apulia* took great Care to keep their Sheep covered.

Pleraque similiter faciendum in ovibus pellitis, quæ propter lanæ bonitatem (ut sunt Tarentinæ & Altinates) pelibus integuntur, ne lana inquinetur.

Var. de re rustic. lib. 2. c. 2.

Columella also in his eighth Book and fourth Chapter. *Ut liberis campis & omni surculo ruboque vacantibus pascant, ne et lana carpatur & tegumenta.*

(17) *Puppets*. Young Virgins offered little Images of Wool, or Wax, to *Venus*, to make them fruitful at the Time of Marriage.

S A T Y R I I I .

T H E A R G U M E N T .

This Satyr very well exposes the folly of young Men who trifle away their Time and neglect the Study of Philosophy, being vainly puffed up with the Thoughts of their Family and Fortune.

P. **I**S this your daily Custom (1) ? Do you not see the bright Morning shine in at your Windows (2) ?
B. We are only snoaring out the Fumes of our Bottle (3) till it is on the stroke of Eleven (4) P. What do you mean by this ? Here is one of your school-fellows, who says it is very far in the Day ; so far that the Sun parches the Corn, and the Cattle are all retired to the Shade. B. Is it true ? Is it so indeed ? Let one of the Servants come quickly. Here—
Who's there ? What ! will nobody answer ? I swell with Anger (5), and grow as hoarse as an *Arcadian* (6) Afs. P. This is the Comedy you act. Then you take your Parchment, your Paper and your Pen in your Hand, to quarrel with them. Now your Ink is too thick. Then you pour in some Water. Now it is too thin.—

E

—Then

— Then your Pen does nothing but blot. Thou art a poor Wretch, and likely to improve in thy follies every Day. But why don't you rather turn Child again? be fed out of the Nurse's Mouth like a young Pigeon (7), and like the Sons of our Nobility, quarrel for your Mince-meat and refuse the Lullaby? Shall I write with such a Pen as this? Whom do you speak to? What do you mean by all this whining and complaining? You are only deceiving yourself. The Time wherein you ought to study is flying fast away, and you must be an inconsiderable, wretched, contemptible Creature. Nothing is easier discovered than the want of a well-grounded Education. The Earthen Pitcher (8) which has not been well baked at first, betrays itself by a fullen sound; consider how much you resemble this. Your Clay is now both soft and flexible, just of a Temper for the forming Hand, neither have you one Moment to lose.

But you will be apt to think that you have a competent Estate, and a well-furnished House, what need you employ your Hours in study. Is this enough? Is it a seemly Thing in you to be vainly puffed up on account of your Quality? That you derive your Pedigree from the *Tuscans* (9), through the noble Channel of a thousand Ancestors? That you have the Privilege of wearing a purple Robe; these external Fopperies may glitter well enough in vulgar Eyes, but how shall you acquit yourself to me, and such as I am, who see your inside thoroughly, when we shall reproach you thus: Are you not ashamed to lead such a life as that profligate Spendthrift *Natta*? But
however

however there is some Plea to be made in his Defence ; he is hardened and stupified by a long Course of Vices, and so far sunk in them, that it is not in his Power to recover himself, and besides, he is intirely insensible of the loss of Virtue, for which I could almost incline to forgive his madness.

(10) O thou great Father of the Gods, whenever thou undertakest to punish Tyrants for their Cruelty and Inhumanity, when the horrid Lust of exercising their Power sheds its Poison through their burning Veins ; think of no other Method of doing it, than by the severe stings of Conscience. Let them see the Beauties of Virtue, and pine away for deserting her. Can the Bull (11) of *Phalaris*, or the Sword (12) of *Damocles* rack with a greater Torment than a perseverance in Vice and the secret Horrors of a wounding Conscience ; when a Man shall be inwardly torn for the committal of such Crimes as he dare not reveal, even to the Wife of his Bosom.

I remember the very first Seeds of Vice in myself had their original Growth from a Hatred to School. When I was a little Boy I used to find out Ointments to blear my Eyes, that I might avoid those Exercises and Declamations (13) which my Master (whom I thought a madman for his Pains) used to instruct me in, that my Father and my Friends might have the Pleasure of hearing me.

All my Delight was rather to be skilled in Dice to play at Nuts (15), and to whip the Top.

But it is not so with you, who are come to riper Years, and have had the Advantage of being instructed in the Distinctions of Right and Wrong, according to the Doctrine of the Stoicks, in whose severe discipline the manly Youth (who are fed upon the plainest Diet) are educated. And you have been rightly informed as to the two Roads, of Virtue and Vice, which are represented by the Philosopher *Pythagoras* in the Symbol of the Letter Y (16).

And do you dream away your Life still ? and lol-ling at your ease with your Mouth open (17), belch out the Fumes of last Night's revelling ? Have you proposed no End in Life to which you may direct your Course, but live *extempore*, without any Regard to the future, as if you were still in a state of Nature ?

You have dismal Examples enough of Procrastination. When you shall see Persons calling for the Assistance of Hellebore too late, when the Dropsy has overwhelmed them ; whereas if you seek a Remedy upon the first Approach of a Disease, what Occasion will there be to promise your Physician golden Mountains for your Recovery.

Be wise, therefore, ye wretched Mortals, and make *Philosophy* your chief Study ; enquire into the Causes of Things (18) ; study yourselves and for what End ye were created ; what Rules of Life are laid before you ; what Race (19) you are to run and how exact you ought to be in the Conduct of it ; consider the right Use of Money, how much you ought to expend for the Good of your Country : How much you should spare for the service of your
Friends ;

Friends ; and above all, to acquit yourself honourably in that Station of Life, wherein God has placed you.

Learn this, and do not envy that the wealthy Lawyer encreases his Stores beyond you, by Knavery and Oppression.

Perhaps you may hear some Fop of the Army speak in this Manner : I am wise enough already ; I would not for the World be like *Arcefilas* (20) or *Solon* (21), who walk with their Heads stooping, and fix their Eyes upon the Earth murmuring and growling, I know not what with themselves, stretching out their Lips and weighing their Words, dreaming out such Inconsistencies as these : “ That Nothing is made of Nothing, and that Nothing can be turned into Nothing.” It is for this that Philosophers lose their Stomachs and look pale. I can tell them that it is for these Notions both Men and Boys laugh at them.

He who says to a Physician, Consider my Case, I beseech you, I have got a Palpitation at my Heart ; my Breath has an ill Savour. The Physician (22) advises to keep himself calm and temperate only four Days. He cannot hold out, but begs some delicate Wines before he bathes, from some of his noble Friends. The Physician comes after this. “ My good Friend, you are grown pale. It signifies nothing, Sir. I would have you, however, to take Care, as slight as you think it ; your Skin begins to rise, and is of a livid Colour.” “ Doctor, I think you look paler yourself ; don’t you pretend to be my Governor. I have buried one already, who told me

I looked fickle, but you are to live to plague me.”
 “Go on your own way, I shall not trouble you
 “with any more Advice.” To make my Story
 short, this Gentleman falls to his Luxury again,
 breathes out the stench of his Indigestion, and what
 is the Consequence? He is seized with a Palsey, the
 Glass falls from his Hand; his Teeth chatter in his
 Head, his Dainties drop from his Mouth—Hence
 come the Trumpets (23) and Lamps; and he is
 cooked up in all the State and Formalities of a dead
 Person; then carried out by his Servants to the
 Grave, who have now got their full Freedom by his
 Death. Well, but try me, I have none of those
 Symptoms; examine my Feet and Hands.” “You
 have worse, for your Distempers are in your Soul.—
 Can you preserve your Heart untainted at the Sight
 of Money? Or should your Neighbours beautiful
 Daughter betray her Liking by her Smiles, can you
 resist the Temptation? Here is a Dish of cold Pot-
 tage and brown Bread laid down before you: let us
 try your Palate; this you cannot bear; you have
 got an Ulcer in your Mouth, which cannot away
 with the Roughness of the Plebeian Beet. In the
 next Place, you are so affected with the Passion of
 Fear, that your Hair stands erect. Now again, so
 much under the Dominion of Anger, that your
 Blood is in a Ferment, your Eyes sparkle, and you
 both say and do what even the mad *Orestes* would
 swear only became a Madman.

NOTES

NOTES

TO THE

THIRD SATYR.

(1) *Custom.* The Tutor is supposed to speak this to his Pupil.

(2) *Window.* ——— *Augusta extendit lumine rimas.* This Image very beautifully expresses the widening of a Chink, by the Admission of Light.

(3) *Bottle.* *Indomitum Falernum.* Very strong Wine. *Pliny* tells us they were obliged to mix Honey to soften it.

Falernum. A Hill of *Campania*.

(4.) Eleven o'Clock. From the fifth Line on the Dial, because the *Romans* began their first Hour at six. The Antiquity of Sun-dials may be known from hence. *Umbrarum hanc rationem & quam vocant gnomonicen, invenit Anaximenes Milesius, Anaximandri de quo diximus, discipulus: primusque horologium quod appellant sciotericon, Lacedæmone ostendit. Plin. Nat. Hist. lib. 2. c. 76.*

In quintam varios extendit Roma labores. Mart.

Sotia prandendum est: quarta jam totus in boram

Sol calet ad quintam flectitur umbra notam.

Auson.

(5) *Anger.* *Horace* calls it *splendida bilis*. I suppose it is called *vitrea* from its Turgescency, because of the swelling of Glafs, when it is blown. The Greek Physicians gave the Bile the very same Epithet as *υαλώδης χολη. υαλωδες φλέγμα.*

(6) *Arcadia.* A Country of *Peloponnesus*, remarkable for large Asses.

L. 10.

L. 10. *Bicolon membrana*, (Text). The inside of Parchment is white, the outside yellow.

L. 13. *Sepia* (Text). The Cuttle-fish. The Blood of it served for Ink. It was the Property of this Fish when it was inclosed by a Net to shed a black Juice, which so darkened the Water that the Fishermen could not see it. *Vide Plin. Nat. Hist. l. 2. c. 29.*

(7) *Pigeon*. A Pigeon is an Emblem of a soft and effeminate Lad.

(8) *Pitcher*. This simile of a Pitcher not thoroughly baked, which therefore returns a blunt and fullen sound, is extremely just; for a very little Trial will discover what Kind of Education a man has had.

L. 26. *Patella* (Text). Was a Censor, in which they offered to their *Lares*, which they kept in their Chimney-corners. Why he gives it the Epithet *secura* is, because while they continued religious, they were not in fear of any Want or Calamity.

(9) *Tuscano*. Here he alludes to that Passage in the first Ode of *Horace*, where he mentions *Mecænas* as descended from the Kings of *Hetruria*. *Stemma* signifies a Crown composed of many Flowers; hence it is metaphorically used to stand for the geneaology of illustrious Families. *Stemmata lineis discurrebant ad imagines pictus.* Plin. lib. 35. c. 2.

L. 30. *Ad pupulum phaleras* (Text). A proverbial saying. It is made use of by *Plutarch* in his Treatise of the Love of Riches. τὰ τῷ πλετῷ φάλαια ταῦτα. The meaning here is, you may shew your Trappings to the People; that is, you may amuse them with the Pomp of your Family, but you shall not make me think that such external Ornaments can add any intrinsic Worth to you.

(10) *O thou, &c.* An excellent *Apostrophe*, where it is supposed he levels at *Nero*, and finely expresses the secret Stings of Conscience. *St. Austin* makes a very right Application of this Passage in the ninth Chapter of his Book *de Magistro*. *Perfius omnibus pœnis quas tyranno-*
runt.

rum vel crudelitas excogitavit, vel cupiditas pendit, hanc unam anteponebat qua cruciantur homines qui vitia quæ vitare non possunt coguntur agnoscere.

Dii deæque quam male est extra legem viventibus ! quicquid meruerunt semper expectant.

(11) *Bull.* All the Tortures and Wrecks contrived by Tyrants cannot equal the Torments of a guilty conscience.

Perillus. An Artist from *Athens*, to gratify the cruelty of *Phalaris*, that famous Tyrant of *Syracuse*, invented a brazen Bull to burn Men alive, to make their cries more dreadful. He was the first himself upon whom the Tyrant made the Experiment.

(12) *Sword.* The Sword which hung over the Head of *Damocles*.

Damocles was a Flatterer in the Court of *Dionysius*, the *Sicilian* Tyrant, who commending the King's Happiness in an extraordinary Manner, was convinced of his Mistake by the following Method. *Dionysius* ordered a most magnificent Entertainment to be prepared for him, and had a drawn Sword hung by a Horse's Hair over his Head, so that *Damocles* could relish nothing of what he eat or drank, being in constant Expectation of the Sword's falling. This Story is beautifully told by *Cicero*, in the fifth Book of his *Tusculan Questions*, *sec. 21*, which he concludes thus ; *satisne videtur declarasse Dionysius, nihil esse et beatum, cui semper aliquis terror impendeat.*

(13) *Declamation.* Every sixth Day Boys declaimed at *Rome* in their Schools before their Parents, which we may find in the tenth Book of *Quintilian's Instit.* *Cato* is here mentioned as a Subject for Declamation, which on Account of the Subject ought to be truly sublime.

L. 48. Senio (Text). Was the Size on the *Talus*, *Venus* was the best throw. *Talis enim jactatis, ut quisque canem aut senionem miserat in singulos talos, denarios in medium conferebat : quos tollebat universos qui Venerem jecerat.* *Sueton.* The Method of playing with the *Tali* among

a nong the Ancients was thus ; they had four of them made, either of Gold, or Silver, or Bone ; these they threw out of a Box ; the Number of Casts which could possibly happen were reduced to 1296, because they had but four Sides ; the opposite Sides always made Seven on each of them, as one and six, three and four, five and two. *Lucian*, in his Book *De Amoribus*, explains the Cast *Venus* very well. Οἱ πόλε τῶν Θεῶν αὐτῶν ἐμβολήσας μῆδιν. ὁ ἀστυγάλε πύσσιν. ἴσω χήματι προσεκεῖται τ' ἐπιδυμίας τεύξεσθαι νομίζων. Hence we see that when every Dye or *Talus* turned up a different Number, that was called *Venus*. Though *Julius Pollux* expounds it after a different Manner. Οἱ περιβαλλόμενοι τῷ πλάθει τ' μονάδων ἱμελλει ἀναιεῖν τὸ ἐπιδιακείμενον ἀγροῖον. He who had the greatest Number of Aces swept the Stakes. It is not to be doubted but they had many Methods of playing which we cannot settle at this Distance of Time.

(15) *Nuts*. The Boys had a Play of pitching Nuts into a narrow-mouthed Vessel.

L. 53. (Text). The *Portico* in which the *Stoicks* taught at *Athens*, had the Conquests of *Miltiades*, *Leonidas*, and *Themistocles*, painted upon the Walls over *Darius* and *Xerxes*.

(16) *Y*. *Pythagoras* said the Letter *Y*, by its make represented the two Roads of Virtue and Vice ; the narrow and the broad Way. He was a Philosopher of *Samos*, Son of *Mnefarchus*, the Jeweller, a Hearer of *Pherecydes Syrus*, instructed by *Hermodamas*. After he had gone through his Course under him, he travelled to *Egypt*, where he was instructed in their Theology, &c. He was taken Prisoner in the Reign of *Artaxerxes*, to *Babylon*, where he had an Opportunity of studying Astronomy. He travelled to that Part of Italy called *Magna Græcia*, where he was the Founder of the *Italic Sect*. He had no less than 600 Hearers at once, who attended him by Night, among whom the chief were *Archytas* of *Tarentum*, *Alcmæon* of *Croton*, *Hip-
pasus*

pasus of *Metapontum*. It was he who was the first Founder of that Doctrine called the *Metempsychosis*, or *Transmigration* of *Souls*, which he believed so firmly, that he affirmed himself to have been *Æthalis*, the Son of *Mercury*, after him *Euphorbus*, then *Hermotmus*, after him *Pyrrhus*, a Fisher of *Delos*, next him *Pythagoras*. His Life is very well written by *Jamblichus*.

(17) *Mouth open*. With Jaws unfitch'd; a good pleasant *Metaphor* to express *Gaping*.

L. 60. (Text). The seventeen Lines which follow contain some excellent Precepts for the conduct of Life in its most material Circumstances. *St. Austin* was so pleased with them, that he calls them a compleat Epitome of Moral Philosophy. *Vide de civitat dei lib. 2. c. 6.*

L. 66. *Craterus* (Text). A famous Physician at *Rome*, in the Time of *Augustus*. *Cicero* mentions him in the twelfth Book of his Epistles to *Atticus*. *Commo- vet me Attica, etsi assentior Cratero.*

(18) *Causes of Things*. It has ever been the Practice among the wisest of Men to enquire into the Causes of Things, as being the best Method of coming at the first Fountain of all Beings, which is God. My Lord *Bacon* makes this very useful Remark, That as a little Smattering in Philosophy inclines Men to Atheisms, so does Depth in it bring Men back to Religion.

Quidnam victuri gignimur. In the next place, after knowing our own Nature, he advises to consider the End of our Creation, agreeably to the *Stoicks* Doctrine, for *Perfius* was educated in their Principles. "Placet Stoicis quæ in terris gignuntur, ad usum ho-
"minum omnia creari: homines autem hominum
"caussa esse generatos, ut ipsi inter se alii aliis pro-
"desse possint: in hoc naturam debemus ducem sequi,
"& communes utilitates in medium afferre, mutatione
"officiorum, dando, accipiendo, tum artibus, tum
"opera, tum facultatibus devincire hominum inter ho-
"mines societatem. *Cic. lib. 1. offic.*

Ordo

Ordo quis datus. By the Word *ordo* here is understood, The eternal Decrees of Fate, whereby all things were immutably designed to happen as they are. "Sic ordinem rerum fati æterna series rotat, cujus hæc prima lex est stare decreto. *Sen. natural. lib. 2.*

"Sic vivamus, sic loquamur: paratos nos inveniat atque impigros fatum. Hic est magnus animus qui se deo tradidit. At contra ille pusillus ac degener, qui obluetur, & de ordine mundi male existimat, & emendare mavult deos quam se." *Sen. ep. 107.*

(19) *Race.* How difficult it is to pass thro' Life with Honour, and to know where and what time is most proper to begin the Race which we are to run.

L. 74. *Umbri* (Text). A very ancient People of Italy.

L. 75. *Marfi* (Text). A People of *Apulia*. Here he mentions the Presents which they sent their Lawyers, and desires that we may not envy those who receive such Gifts, supposing them the Effect of Extortion.

L. 76. *Mæna* (Text). A small Sea-fish.

L. 77. *Hircosa gens centurionum* (Text). So called from their filthy Smell. The Captains of the Army were not so nice in their Dress in this Age of the World. And as to their Love of Learning and learned Men, the Generality of them were ever the same as they are now. It is very natural that Sciences should be ridiculed by those who want them. This *Cicero* has taken notice of and exposes in the fifth Book of his *Tusculan Questions*.

(20) *Arcefilas*. A Philosopher and Disciple of *Polemon*, a great Master of Disputation, he studied under *Crantor*, who was said to have changed *Plato's* Philosophy. *Cicero* in his *Academick Questions*, in the last Paragraph of his first Book, says thus of him. "Arcefilas negabat esse quid sciri posset, ne illud quidem ipsum quod *Socrates* reliquisset." He is called by *Lactantius*, the Master of Ignorance, because he held, Nothing was to be known.

(21) *Solon of Salamis.* One of the seven wise Men of Greece. He lived about the Time of *Tarquinus Priscus*. It was he who abrogated the Laws of *Draco*, and made such in their place, as reconciled the People of *Athens* to the Senators, who before had a mortal Hatred for one another. When he left the *Athenians*, he bound them by an Oath never to alter his Laws till he returned; which made him order his Ashes after his Death to be scattered round the Island *Salamis*.

L. 87. *Cacinnos* (Text). *Plato*, in his third Book *de Repub.* does highly condemn immoderate and violent Laughter. The proper and decent Manner of it is most beautifully recommended by *Ovid*.

*Est quæ perverso distorqueat ora cacinno,
Cum risit læta est, altera flere putes.
Illa sonat rancum quiddam, atque inamabilis ridet,
Ut rudit a scabra turpis asella mola.
Sint modici rictus, sint parvæ utrinque lacunæ,
Et summos dentes ima labella tegant.
Nec sua perpetuo contendat ilia risu,
Sed levæ, nescio quid, fæmineumque sonent.
Lib. 3. de arte amandî.*

(22) *Physician.* Here *Persius* makes use of a very good Allusion, wherein he compares those Persons, who ask Advice of Philosophers, and yet despise their Precepts, to sick People, who consult their Physicians, and yet lay aside their Prescriptions. *Cicero*, in the third Book of the *Tusculan Questions*, frequently runs a Parallel between Philosophy, and Physick; between the Distempers of the Mind, and those of the Body.

L. 93. *Surrentina* (Text). From a Town in *Campania* called *Surrentum*. Wine, and Bathing are both dangerous for People in a Dropsy.

(23) *Trumpets*. Julius Pollux says, the Trumpet was for calling the Friends of the Deceased together. *Candela* were the Torches with which, I suppose, they lighted the Funeral Piles.

Beatulus. The Dead among the Ancients were styled, *The Happy*.

L. 115. *Excussit membris timor albus aristas* (Text). A Metaphor from bearded Corn, to express the Hair erect through Horror.

SATYR

SATYR IV.

THE ARGUMENT.

The Author in this Satyr levels at Nero under the Name of Alcibiades, for presuming to undertake the Administration of public Affairs, without sufficient Qualifications for so great an Undertaking, being too young, and altogether unexperienced in the right Methods of Government. The Substance of this Satyr is taken from Plato, in the first Dialogue of Socrates with Alcibiades, where that great Author, in a most excellent Manner, exposes not only the Folly of the Ignorant, in endeavouring to have any Share in the Government, but in pretending to any other Profession in Life, wherein they have not been sufficiently instructed. Socrates had nothing more at Heart, than the right Education of Youth, and especially of such as were to have any Part in the publick Affairs of their Country, when they came to be Men. This will appear from the following Story which Xenophon records of him in his Memoirs.

One Day he observed Euthydemus, a young Man, stealing off from one of his Lectures, and he gave

him the following Rebuke. *“Whenever (said Soerates) the Publick shall have Occasion for this young Man’s Voice, he will speak to this Purpose. “Ye Athenians, I never learned any Thing of any Body; “I avoided the Conversation of learned Men as much as was in my Power; nay I shuned the very Suspicion of being taught: However, I shall venture to give you such Counsel as comes into my Head. Might not another, who desired the Republick to grant him a Licence for the Practice of Physick, begin his Oration in the same Manner. “O ye Citizens of Athens, I never learned the Art of Physick of any Body, nor did I endeavour, but avoided it as far as lay in my Power; however, I would have you give me a Licence to profess it; for I will endeavour to learn by practising upon yourselves.”*

SATYR

S A T Y R I V.

P. Do you take upon you the Administration of Affairs? (Suppose this to be said by *Socrates*). Upon what Foundation? tell me, I beseech you, *Alciabiades*. (1). To be sure you have acquired Wisdom, and Experience enough in your Minority. You are excellently well qualified to speak in publick. And therefore, if any Commotion should arise in the State, you can silence the Tumult of an enraged Multitude, by your Authority, by the Waving of your Hand. And what will be your Speech: To this purpose, no doubt. *Ye Romans, I think you are now acting against all the Rules of Justice. This is a wicked Rebellion; Pente would be much more for your Advantage.* For you very well understand to settle the Scales (2) of Justice, when they are in a fluctuating Motion. You can discern Right (3) from Wrong, though they may be perplexed by many Circumstances. And you can judge extremely well in Cases of Life and Death. Let me advise you to forbear these great Under-

F 3.

takings,

takings, for it is not your Beauty (4) will carry you through such Difficulties; therefore conceal your Arrogance from the People 'till you have gained Experience; return to School and learn. Have you as yet propos'd what is the chief Point to pursue (5)? A. Yes, to eat and drink deliciously, and to indulge myself as much as I can in Pleasure. P. Now let me speak. The first old Woman who passes by can give me as good an Answer. Go now and boast of your high Blood, and say, *I am the Son of Dinomache*; and puff yourself up on account of your Beauty. Yet still I shall tell you, that *Baucis*, while she cries her Herbs about the Streets, is as much a Philosopher. What a strange thing it is, that no Man will allow himself Leisure to examine his own Weaknesses (6), no not one; but rather exposes his Folly to all Mankind. For Instance, do but ask any one the Question. *Do you know what Estate Vestidius has?* Which Vestidius do you mean? Why him, who has more Land at Cures than a Kite can fly over. Who, that sad Wretch? Hated by Gods and Men! Who, when he celebrates the *Compitalia* (7), is afraid of losing the Pitch wherewith he stopp'd his Flasks of Wine. Then whines out a Grace over some Onions, which he has not the Heart to peel, to eat with his Pottage, and some sour Wine, quite turned to Vinegar; yet as bad as they are, his Servants express the greatest Joy to see such a Feast. You shall be censured after the same manner, if you proceed in your luxurious Methods of Living, and Lewdness, which is the Consequence of them. For, be assured, that many whom you never knew will animadvert upon your Vices.

Vices. We fall foul upon others, and others again upon us. This is the way of the World; this the greatest part of our Business. You are already wounded in your Reputation, but your Quality helps in a great measure to gloss it over; however you cannot but be sensible of that Weakness which you have contracted by your Debauches. A.—But suppose you are mistaken, and that the World gives me Applause, shall I not believe them? P. That Applause will be but of little Use to a Man who loves Money to a great Degree, and when you, to your Scandal, enhance it all to yourself. In short, I would have you reject that Reputation which you do not deserve. Let the common People keep their Commendations to themselves: Confine your Thoughts more to the Study of yourself: And you will soon be sensible how short your Abilities are.

NOTES

We fall foul upon others, and others upon us. This is the way of the World. This is the greatest part of our Nature. You are a man wounded in your Reputation, but your God helps in a great measure to give it over, however you cannot but be sensible of it. We are all have contracted by your Reputation. A—But I—hold you are mistaken, and that the World gives me Applause. Shall I not be a man who Applause will be set up in the to a man who loves Money to a great degree, and when you to your scandal, engages in all to yourself in short, I would have you reject that Reputation which you do not desire. For the common feeble keep their Conscience to themselves. Don't you I thought more to the study of yourself. And you will soon be sensible how short your Applause may be.

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N O T E S

TO THE

F O U R T H S A T Y R.

L. 1. *Barbatus magister* (Text). *Socrates*. *Cicero* in his fourth Book *de finibus*, says that Philosophers were styled *barbati* by way of Honour and Distinction. We find in the thirteenth Book of *Athenæus*, that in the Time of *Alexander* the Great, cutting the Beard off was contrived as a Punishment, and a Mark of Disgrace. *Socrates* is here styled *magister*, either because he was Tutor to *Alcibiades*, or that according to *Cicero's* Character of him in the fifth Book of his *Tusculan Questions*, it is said in these Words. *Primus ille philosophiam devocavit e cælo, & in urbibus collocavit, & in domus introduxit: & coegit de vita & moribus, rebusque bonis & malis quærere.*

L. 2. *Sorbitio cicutæ* (Text). Hemlock is the Poison, which *Plato* mentions in his *Phædo*, to which *Socrates* was condemned.

(1) *Alcibiades*. In the same Dialogue where *Socrates* taxes *Alcibiades* with being elated on account of his Family, his Beauty and his Wealth, he concludes—
‘But of all that I have mentioned, you are rather for
‘having *Pericles* left by your Father, as a Tutor to
‘you and your Brother.’

Pericles, a famous Governor of *Athens*, who managed the Common-wealth forty Years, a Man of great Eloquence and Authority, about 426 Years before Christ. The Comick Poets called him *Olympius*, because his Oratory struck the People with the Force of Thunder.

Thunder. Read his Life in *Plutarch. Val. max. lib. 8. 9.*

L. 5. *Dicenda tacendaque calles* (Text). The whole Art of publick Oratory consists in the Secret of knowing rightly what Points a Man ought to speak to, and what to conceal or pass over.

(2) *Scales, &c.* What follows is *Ironical*. Justice is here represented by a Pair of Scales in Motion, which requires some Patience and Exactness to distinguish on which Side the Weight lies; which very well expresses what Care is required in the Determination of such Causes as come before a Judge. It is an excellent Image to caution us against giving rash Judgment.

(3) *Right, &c.* Virtues are best distinguished by comparing them with their Extreams; but it oftentimes happens, that some Actions are accompanied with such Circumstances, that it is a difficult Matter to determine whether to say they are right or wrong.

L. 12. *Nigrum præfigere* Θ (Text). To condemn a Criminal to Death, which requires Justice tempered with Clemency, because it is better the Guilty should escape, than that the Innocent should suffer.

Θ, stands for Θάνατος, prefixed by the Judges of *Athens* to their Sentences of Condemnation.

*Isti qui volet exarationi
Districum bonus applicare Theta.*

Sidon. Apol. c. 9.

*Nosti mortiferum Prætoris, Castrice, signum,
Est operæ prætium dicere Θ novum.* Mart. Epig.

Persius, as well as *Martial*, in this follows the Greek Custom; for the Roman Judges writ A and C for *Ab-solvo*, or *Condemno*, according as they passed Sentence.

(4) *Beauty.* *Alcibiades* was beautiful, so was *Nero*. vid. *Sueton*. Here *Persius* takes occasion to shew, that

that the outward Appearance of Beauty signifies nothing, where the Beauty of the Mind is wanting. This Plato has put in a very good Light, in that Dialogue between *Socrates* and *Alcibiades*, as follows.

Soc. If any one should tell *Amastris*, the Widow Queen of *Xerxes*, that the Son of *Dinomache*, a private person proclaimed War against the Son of her, who was a great Queen; and that the Son of *Dinomache* had not above three hundred Acres of Land; I suppose, *Alcibiades*, if the Queen were to speak to you, she would say that you depend upon your Industry and Wisdom; and again, if she should hear that you were not above twenty Years old, utterly ignorant of all things, would she not be apt to say—*What do you rely upon, young Man, for such an Undertaking?* And we should make Answer for you, *That you depend upon your Beauty, your Family, your Riches, and your uncultivated Capacity.* Would she not think us all mad, upon comparing her Wealth, her Power, and her Wisdom with such Qualifications?

L. 15. Caudam jactare (Text). A Metaphor taken from Peacocks, who spread their Tails to the best Advantage. Here, therefore, it signifies Ostentation, an Appearance of Virtue, to gain the Affections of the People, such as *Nero* had, when he made use of this Expression—*O quam vellem nescire literas*, when he was to sign a dead Warrant.

L. 16. Anticyræ (Text). Two Islands upon the *Thessalian* Coast, famous for *Hellebore*, good to purge the Brain.

(5) *Pursue*. You are so unfit for Government, that you do not understand the first Elements of Virtue.

L. 18. Curata cuticula so'e (Text). It was a Custom among the Ancients to anoint their Bodies in the Sun, to make them sleek, and strong, and active; but many did it out of Luxury, and so it is to be understood here. The Greek Physicians called it *Ἡλιωσις*.

L. 19,

L. 19. *Suffa* (Text). A Metaphor alluding to the Story of *Æsop's* Frog. *Nescio quid se sufflavit uxori suæ.* Plaut. *Casin.*

L. 22. *Ocyma* (Text). Put for any Herbs. This Herb is commended much for Food by *Varro*, and *Cato*: *Pliny* tells us it was superstitiously sown with Curses, to make it grow better.

(6) *Weakness.* To examine a Man's self: According to that golden Precept γῶθι σεαυτόν. *In decorum secreta descendere.* Sen. *Consensus populi qui jam descendit in causam.* Cic. This Metaphor *descendo* is taken going down into Pits, to examine what kind of Oar is in them.

L. 24. *Speclatur mantica tergo.* (Text) This is very well explained by that Fable in *Æsop* where he makes every Man carry two Wallets, one hanging before, wherein he sees the Faults of other Men, and the other behind, in which he carries his own. "Avari, avaros; gloriæ cupidos, gloriosi reprehendunt. Est enim proprium stultitiæ aliorum vitia cernere, oblivisci suorum." Cic. *Tusc.* Which *Persius* illustrates in the Example of *Veclidius*.

(7) *Compitalia.* The *Compita*, according to an old Scholiast upon *Persius*, were Towers erected where two streets crossed each other, with Passages through them, facing each Street; hence they are said to be *pertusa*. The *Compitalia* were Feasts instituted, some say by *Tarquinius Priscus*, in the Month of *January*, and celebrated by Servants alone, when their Plowing was over.

Seriola. A little earthen Pot or Jar.

L. 31. *Farrata olla* (Text). Pottage.

L. 32. *Pannosa fæx*, &c (Text). This Line expresses four mothered Wine extremely well.

L. 48. *Si puteal* (Text). Because this Line is very obscure, I shall first set down some Passages in Authors, where the Words *puteal*, and *flagello* are to be found; and then endeavour to make out its Sense with the best Probability.

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Qui puteal janumque timet celebresque calendas.

Ovid.

Erat autem ara quædam coronata, & superposita puteo, ubi quondam defossa novacula, & cos Attii Navii auguris, inde nomen sibi fecit putealis. Cic. de divin.

———*forum putealque Libonis,*

Mandabo ficcis. ———

Hor. lib 1. ep. 19. lib. 2. ser. sat. 6.

Roscus orabat sibi adesses ad puteal cras, atque honori posterorum ut vibex fieres.

Plaut.

———*Vibex fieres,* a Blot to your Family.

Dionys. in the third Book of his Antiquities calls it *Φεῖα*.

Eryc. Putean. de jurejurando, says, that the Judges and Litigants both used to swear at this Altar, and that Usurers met at this Court, where the *Puteal* was, to put out their Money.

Chimentellius in his *Marmor Pisanum*, c. 17. after having treated a long while upon this Word *Puteal*, concludes thus. *Sed de his puteis libasse sufficiat: profundior haustum aliis relinquimus.*

———*Arca flagellat opes.*

Martial.

Flagellare anonam. Plin. . to inhance Corn.

From all which compared together, we may conclude, *Persius* means, *If a Person be an extorting Usurer, he can never gain the Affections of the People, Puteal* may be taken metaphorically for a Chest, and *flagello* in the Sense of cording it.

NOTES
First mention of the word "notes" in the Bible is found in the book of Proverbs, chapter 10, verse 1. "The name of the Lord is a strong tower: the righteous run to him, and are safe."

Second mention of the word "notes" in the Bible is found in the book of Isaiah, chapter 40, verse 3. "The voice of him that saith, Prepare ye the way of the Lord, make straight in the desert a highway for our God."

Third mention of the word "notes" in the Bible is found in the book of Jeremiah, chapter 17, verse 13. "They say, We will not see war, nor will we build bulwarks: for we will have peace, we will not see war."

Fourth mention of the word "notes" in the Bible is found in the book of Lamentations, chapter 3, verse 17. "I have been a reproach to all mine enemies, and they have despised me."

Fifth mention of the word "notes" in the Bible is found in the book of Psalms, chapter 137, verse 1. "By the rivers of Babylon, there we sat down, yea, we wept, when we remembered thee, O Zion."

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SATYR V.

THE ARGUMENT.

This inimitable Satyr consists of two Parts. In the first, Persius makes a most grateful Acknowledgment of the great Obligations he lies under to his Master Cornutus, for his Education. In the second, he treats of true Liberty, according to the Stoicks Opinion.

IT has ever been the Custom of Poets, in all great Undertakings, to wish for a *hundred Mouths* and *Tongues*, whether they write a *Tragedy* (1) or an *Epick Poem*.

C. For what End, *Persius*, do you wish the same? Or what prodigious Kind of Expressions do you intend to make use of, that you pray for an *hundred Throats* to breathe them out? Let ranting Poets, who delight in *Bombast*, go to the Clouds of *Helicon*, and coin themselves new Words, when they

have a mind to write either a *Tragedy* of *Procne* (2), or *Thyestes* (3), to be often acted by the insulfe *Glyco* (4). But, as for your part, you are far from that laborious, noisy, and turgid Nonsense, which is ingendered in murmuring, — before it is discharged aloud. Your Language is soft and easy, and of true Connection. You are well skilled in shaming People out of their Vices, by your genteel Manner of Raillery. Stick to this, and leave *Tragedy* (4) to others, so that you make the common Follies of Mankind the *Topicks* of your *Satyr*.

P. I do assure you it is far from my Thoughts to dignify Trifles by lofty Language. I rather chuse to impart the Secrets of my Mind to you, as a Friend. And, it is at the Instance of my Muse I open my Bosom (5), that you may see, my dear Friend *Cornutus* (6), how great a Share of my Soul is yours; and what a Delight it gives me to shew it. Knock at my Breast, and try me. You very well know what Sincerity is, nor are you to be deceived by *painted Expressions*. Hence it is, that I Wish for a hundred Voices, to enable me the better to explain that Love and Friendship for you, which is so deeply imprinted in my Soul, and which otherwise I should not be able to express. — When I arrived to seventeen Years of Age, and was allowed by my flattering Attendants to ramble through the vitious Parts of the Town, as I pleased; and was in doubt, what Course of Life to pursue, I then put myself under your Tuition. You received me into your Friendship, and formed my mind according to the wise Precepts of *Socrates* (7), which you did with so much

much Art, that my Instruction cost me very little Pains. My Mind was reformed by Reason, and grew earnest to be improved, till at length it was cultivated by your skilful Hand, and brought to its full Perfection. I remember it was with Pleasure I passed whole Days in your Conversation, till we refreshed ourselves at Night with a frugal Repast. We divided our Time happily between our Study and our Rest; and nothing but the Relaxation of a modest Entertainment came between.

Surely you cannot doubt, but that both our Birth-days have been blest with the same friendly Planet, whether we were born under *Libra*, or *Gemini* (8), or that the Influence of *Jupiter* did soften the malignant Aspect of *Saturn*. But most certain it is, that some *Constellation* or other has united our Souls.

Mens Inclinations and Pursuits are as various as their Complexions and Constitutions. Every particular Man takes his own Course. One moved by Avarice, trafficks with the *Indies* for *Spices*: Another sleeps away his Life: This follows his Exercises: That Man his *Gaming*: Another ruins his Constitution with infamous *Women*: but when the Gout, which is the Consequence of this Intemperance, stops the Circulation in his Joints, that he looks like a withered old Beech, then he laments that he passed his youth in the dark Practices of Vice, and grieves too late for what is impossible to be recalled.

But it is not so with you, whose chief Delight is in nocturnal *Lucubrations*; for you are an Instructor

of Youth, and refine their Understandings with the Philosophy of *Cleanthes* (9). *And thus you exhort them to study.*

Learn hence, both young and Old, some certain Principles to fix upon. Lay up some Comforts against the Miseries of old Age.—*We will do it To-morrow.*—To-morrow you will make the same Excuse. *But is one Day so great a Matter?* Yes surely; for you called Yesterday To-morrow, and yet nothing was done then. To-morrow, and To-morrow will be still the Excuse, till your Life can have no more to ask; thus will you be like the hindmost Wheel of a Chariot, still following, but never overtaking.

Study *Philosophy*, and this will bring you to that *Liberty* (10) which consists in the Freedom of the Mind, not in the Distinction of a *Badge*, which determines you to this or t'other *Tribe*. Alas, how barren ye are of the Truth, who imagine, that one Turn of the *Prætor* can make you free! *This will do as well for the meanest Scoundrel.*—For instance, that ordinary Groom *Dama*, one of the most lying, pitiful Sharpers in *Rome*, in the very instant he is whirled round, he is made no less than *Marcus Dama*, and entitled to the following Compliments from the World. “For shame, will you
“refuse to take *Marcus* Security for your Money?
“Or will you be afraid to stand your Trial before a
“Judge so incorrupt as he is? *Marcus* has said it;
“it is enough; *Marcus*, sign your name to this,”
Now let me make the following Speech for *Marcus*.
“This is true Liberty—This I have got by the
“*Prætor's* Cap.

“Is

“ Is any other Person free, but he who lives
 “ as he pleases ?

“ I live as I please ;

“ Therefore I am freer than *Brutus*.”

—But hold, says the true disciplin’d *Stoick*, you reason falsely. I allow your *Major*, but I deny your *Minor*.

Well, but since I am become my own Master, by virtue of the *Prætor’s* Rod, why may I not do what I please, provided I do not act against the Laws ?

Listen then with Attention, and be not offended at what I shall say, nor jibe me for my Instruction, till such time as I remove the Prejudices, which you have received from the Chat of old Women. I tell you again, that it is not the *Prætor’s* (11) Province to teach the true Freedom of the Mind, and to instruct us in the refined Methods of acting an honourable Part in Life. You may as well think, that a tall ignorant Clown is fitted for a Musician. Even Reason itself opposes you, it whispers you in the Ear, That no Person ought to attempt any thing which is to be worse for his undertaking it. The Laws of Man and Nature forbid Ignorance to meddle with what is beyond its Power. You presume to make a Compound of *Hellebore*, when you know not how many *Grains* you should put in. The very Nature of *Medicine* denies you should.

If a Country Bumkin, entirely ignorant of *Astronomy*, should undertake to sail, would not *M. Licerta* (12) exclaim, that Modesty was fled from off the World.

Has

Has Philosophy instructed you as yet to live uprightly ? And can you discern Truth from the Appearance of it ? Or do you understand what to pursue, and what to avoid ? Have you set any Marks to distinguish Virtue from Vice.

— Are you moderate in your Desires, not profuse in your way of living, and agreeable to your Friends ? Do you know when to spare and when to spend ? And can you give a Check to your Avarice in spite of all Temptations which are laid in your way ; when you can sincerely affirm, that you are Master of yourself in all these Respects, then say that you are truly free and wise, by the propitious consent of *Jupiter* and the *Prætor*.

But you, who were lately one of the common Strain, if you still retain your former ill Habits, under the hypocritical Appearance of Virtue, I retract what I granted you just now, for you are still a Slave to your Vices. Philosophy allows no Indulgence, even to the least Faults. Do but wag your Finger (13), undertake any Thing of the least Moment, where it is against Reason, and you transgress. D. *And what is of so little Consequence as the wagging of a Finger ?* P. Be that as it will, all the Sacrifice you can offer will never bring it to pass that one Drachm of Virtue can be found in Fools. To mix Reason and Folly is against their Nature, nor can you ever bring it about if you be in every other Respect as clumsy as a Ditcher, that you shall dance (14) with the least Degree of *Barhyllus's* Air.

You

You say, *you are free*. How can that be, when you are subject to so many Passions? Do you acknowledge no Master, but from whom you are discharged by the *Prætor*.

Go, Boy, says your Master, and carry the rubbing Brush to the Bath of Crispinus. If he should grow peevish and say, Do you loiter, you lazy Scoundrel? I suppose this severe Bondage does not in the least move you, nor can any Thing external reach you. But if you have your Masters within your corrupt Mind (15), how are you freer than this Slave, who is frightened to his Business by his Master's Frown and Lash.

In the Morning you lie dissolved in Sloth. *Rise up*, says *Avarice*; *arise*, I say. You refuse her: but still she repeats *arise*. I cannot. Again she presses.—What shall I do? Do you ask. Go bring some of the *Saperda* Fish from *Pontus*, *Castoreum*, *Flax*, *Ebony*, *Frankincense* and *Coan* Wines. Get beforehand with the rest, by unloading the thirsty Camel of his Pepper. Traffick and perjure yourself; but *Jupiter*, alas, will hear me! *You great Fool*, you must be as poor as a *Church Mouse*, if you have any Regard for *God or Religion*.

Now you prepare and order your Sailors to their Sea-jerkins and Wine-hampers, you hasten to your Ship with all the Speed you can; nothing to stop your Passage through the *Ægean* Sea, only that Luxury calls you aside, to whisper you thus:—
You, Madman, whither do you run so rashly? What do you mean? You are so over-run with the Heat of
your

your Frenzy, that it would take more than a Pitcher of the Juice of Hemlock (16) to quench it. Will you expose yourself to the Dangers of the Sea? Can you bear the Hardship of sitting lashed to a Plank while you eat your Meat? Can you take up with the most ordinary dead Wine, which is corrupted with the Pitch that stopped the Vessel? What do you mean by this? Is it to raise your Money from five to seven per cent. Indulge yourself a God's Name. Let us taste the Sweetness of Life To me you owe all Pleasure and Happiness. Consider too that Life will have an End.— Live then with this Consideration, that Death is close upon you, and that Time hastens its Approach; and that is the Reason I give you this Advice.

Well, now, what will you do? You seem to be at a loss which of the two to follow. You must alternately obey both these Masters, and each Time be in the wrong. Nor can you say for once resisting their Commands, you have now broke loose (17); for the Dog that breaks his Chain, although he flies away, yet still drags along a part of it after him.

Says *Charesstratus* in the Comædy, biting his Nails, *Davus* (18), believe me I shall soon put an End to my past Afflictions, for shall I be a Disgrace to my sober Relations? Shall I thus spend my Estate to the Loss of my Reputation, in drunken Serenades at Night, before the Door of an Harlot? Very well, Sir; proceed in your wise Resolutions, and offer a Lamb to the Gods who have recovered you. But do you think, *Davus*, that she will weep, if I forsake her? This is all trifling, Sir. This will bring you under

under the Discipline of her red Slipper, nor will you so much as dare to tremble or gnaw the Net in which you are entangled. Now you seem to be violently bent upon leaving her; but if she should use only one soothing Invitation, immediately you would say, What shall I do? What, shall I not now return, not even when I am invited back, and when she herself makes it her Request? If you do entirely withdraw, now, even at this Instant; here, here, I say, is the very Man we want; the Man of true Freedom; not he whom the trifling *Lictor* makes free by a stroak of his Wand.

Is that Man free who is violently led by his Ambition? Make use of all your Vigilance and profusely scatter your Largeesses among the People, that old Fellows chatting upon a sunny Bank, may remember your Generosity upon the Festivals of *Flora*. What can be finer than this? But when the Birth-day of *Herod* (19) comes, and your Lamps crowned with Violets, are disposed in your clouded Windows, and your *Thunie*, which fills your Dish, is swimming in its sauce, and your white Jug is full of Wine! Then in Imitation of the circumcised *Jews*, you silently move your Lips, and you dread the Sabbaths of the circumcised. Add to this, the several other Plagues of your Superstition, your Notions of Hobgoblins, the Dangers portended you from a bursted Egg; then the fat Priests of *Cybele*, and the blinded Priestesses of *Isis* threaten you with those Gods, who may affect your Body with a Dropsy, unless you bite a Head of Garlick thrice in a Morning.

Do

Do but preach this Doctrine concerning true Liberty, among the brawny Centurions, immediately swaggering *Vulsenius* sets up a Horse-laugh, and tells you that a Hundred Greek Philosophers are not in Value a hundred Farthings.

NOTES

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TO THE

F I F T H S A T Y R.

(1) *Tragedy*, &c. The People of *Parthia*, a country of *Asia Minor*, bounded at the West by *Media*, at the North by *Hyrcania*, at the East by *Appiania*, at the South by the Deserts of *Carmania*. They were the most obstinate Enemies the Romans had, having circumvented *Crassus*, they cut him off, with all his Army. They were likewise remarkable for shooting well with their Arrows, at the time when they were flying from their Enemies. Hence we may understand *ducentis ab inguine*, pulling out the Arrows with which they were wounded behind.

(2) *Procne*. Daughter of *Pandion*, King of *Athens*, Wife of *Tereus*, who under the pretence of visiting her Sister *Philomela* to bring her home, ravished her by the Way, cut out her Tongue, and imprisoned her. She wrought her whole Misfortune in a Piece of Embroidery, which she sent to her Sister; who in Revenge dress'd up her Son *Itys*, for her Husband *Tereus*. After he had supped upon him, she brought in his Head; which when *Tereus* beheld, he drew his Sword to kill her. As she fled, she was changed into a Swallow; he into a green Plover; and the Sister *Philomela*, who, on the Orgies of *Bacchus*, was forced out of Prison by *Procne*, and her Companions, being there present, was changed into a Nightingale; and the Boy *Itys* into a Pheasant.

Ovid. *Metamorph.* 6.

(3) *Thyestes*. The Son of *Pelops* and *Hippodamia*, who bearing a great Hatred to his Brother *Atreus*, defiled his Bed. *Atreus* in Revenge had his son dressed up for Dinner, at which horrid Sight the Sun was said to turn back in its Course.

Glyco. An insipid Writer of *Tragædies*, and a Favourite of *Nero*.

L. 13. *Stilippo* (Text). A fictitious Word to express the Noise of a Man's Chops by a Trick of the Finger.

L. 14. *Verba togæ* (Text). Plain Words. The *Toga* was the Habit worn in Peace; the *Paludamentum* in War.

L. 15. *Pallentes mores* (Text). Wickedness; because a guilty Conscience appears in the Paleness of the Countenance.

— *Hic murus abeneus esto*
Nil conscire sibi, nulla pallescere culpa. Hor.

L. 16. *Defigere* (Text). A Metaphor taken from Criticks, who mark what they find amiss.

(4) *Tragedy*. Leave those execrable Subjects of *Tragedy* to the *Greek Poets*, who write at

Mycenæ, a Town of *Peloponnesus*, built by *Perseus*, the Son of *Danae*; famous for *Atrus*, Brother of *Thyestes*. Vide *Senec. Trag. Thyest.*

L. 21. *Bullatæ nugæ* (Text). Great Trifles.

(5) Among the Ancients they had the highest and most generous Notions of Friendship, insomuch, that they supposed two Friends to have but one Soul, divided in two Bodies. Hence *Ovid*, speaking of *Py-lades*, and *Orestes*, says,

Qui duo corporibus, mentibus unus erant,

And *Horace* speaking of *Virgil*,

Et servas animæ dimidium meæ.

How

How high likewise does *Cicero* carry it, in his first Book of Laws, in these Words. "Ubi illa sancta amicitia, si non ipse amicus per se amatur toto pectore, ut dicitur." And again in his Treatise of Friendship. "Ego vos hortari tantum possum, ut amicitiam omnibus rebus humanis anteponatis. Nihil est enim tam naturæ aptum, tam conveniens ad res vel secundas, vel adversas." After this he lays down the true Foundation of it, without which it is impossible for an honourable Friendship to be contracted. "Virtus amicitiam et gignit & continet; nec sine virtute amicitia esse ullo pacto potest."

(6) *Cornutus*. A famous Professor of the Stoick Philosophy, *Perfius's* Master, mentioned by *Eusebius*. He was banished from *Rome* by *Nero*, because he found fault with his Writings.

L. 30. *Purpura* (Text). By this is meant that Garment proper to the young Nobility, which they wore to the seventeenth Year of their Age. It was a Gown bordered around with Purple, whence the Greek Writers call it *μακρόπεπλος*. This Garment was first appointed by *Tarquinius Priscus*, as an Honour to his Son, who at the Age of fourteen, in the War with the *Sabins*, slew an Enemy with his own Hands. After this it became common to Priests, Senators, Magistrates, and the Sons of the Nobility.

L. 31. *Bulla* (Text). A Medal made in the form of a Heart, which the young Roman Nobility wore about their Necks.

At the seventeenth Year of their Age the young Men hung them up as an Offering to the *Lares*.

L. 33. *Umbo* (Text). By some is understood to be a white Shield, void of any Figures in it, to remind the young Men to whom they were given, of performing some glorious Actions, worthy of being inserted therein. Others imagine it to be a part of the *Toga Virilis*, wrought up in the form of a Shield.

(7) *Socrates*. In the *Stoick Philosophy*. For *Socrates* taught *Antisthenes*, he taught *Diogenes*, he again *Crates* the *Theban*, who instructed *Zeno*, the first Founder of that Sect.

L. 40. *Sub pellice vultum* (Text). A Metaphor taken from Artists who made Statues in Wax.

(8) *Gemini*. Those who were born under the Sign *Gemini* were likewise thought happy. See *Manilius's* second Book treating of *Gemini*.

Magnus erit geminis amor & concordia duplex.

To give some little Notion of the Ancients concerning *Horoscopes*. The *Ascendant* was understood by them, to be that Part of the Heaven which arises in the East the Moment of the Child's Birth. This, containing 30 Degrees, was called the *first House*, in this Point the *Astrologers* observed the Position of the celestial *Constellations*, the *Planets*, and the fixed Stars, placing the Planets and the Signs of the *Zodiack* in a Figure, which they divided into 12 Houses, representing the whole Circumference of Heaven. The first was *angulus Orientis* (by some called the *Horoscope*) shewing the Form and Complexion of the Child then born; and likewise the rest had their several Significations, too tedious to be inserted here, because of no use in the least. The Heathen *Astrologers*, in casting Nativities, held that every Man's *Genius* was the Companion of his *Horoscope*, and that the *Horoscope* was tempered by it, hence proceeded that Union of Minds and Friendship, which was observed among some. This appears from *Plutarch* in his Life of *Anthony*, concerning the *Genii* of *Anthony* and *C. Octavius*. Those who have the Curiosity of being farther informed in these astrological Traditions, let them consult *Ptolomy*, *Alcabitius*, *Albo Hali*, *Guido Bonat*, &c.

(9) *Cleanthes*. With *Stoick Philosophy*. *Cleanthes* was a *Stoick* Philosopher, first the Disciple of *Crates*, Successor of *Zeno Citienfis*. When he went to *Athens*, he became Disciple to *Zeno*, and was so extremely laborious

borious, that he got the Name of another *Hercules*. Being exceedingly poor, he drew Water by Night, to maintain himself by Day at his Studies, whence he got the Name of *Preatibes*. Having not Money to buy Paper, he writ down his Instructions on the Bones of Beasts.

(10) *Liberty*, &c. Immediately, when any Person was made free at *Rome*, he was enrolled in one of their *Tribes*, and allowed the common Benefits of a true Citizen.

L. 74. *Tesserulas*. (Text). The *Tessera* was a kind of Ticket, made of square Brass, which intitled the Owner to share of the Corn distributed among the common People, through the Bounty of the Prince.

L. 81. *Assigna Marce tabellas* (Text). Witness the Will or Bond before another, as a Privilege of Honor.

L. 92. *Masurius Sabinus* (Text). A most learned Lawyer in the Reign of *Tiberius*.

(11) *Prætor*, &c. Here he insinuates that it is not in the *Prætor's* Power to give that noble and generous Freedom of the Mind, which is gained by the Study of Philosophy. “ *Philosophiæ servias oportet, ut tibi contingat vera libertas. Non differtur in diem, qui se illi subjecit et tradit. Statim circumagitur. Hoc enim ipsum philosophiæ servire libertas est.* *Sen. ep. 8.*

L. 94. *Atque usum rapidæ permittere vitæ* (Text). It is a fine Part of Philosophy to consider ourselves carried down the great Stream of Time, that we stop not one Moment in our Course, but hasten on to the vast and boundless Ocean of Eternity. This is most beautifully described by *Juvenal*, in his ninth Satyr.

— *Festinat decurrere velox
Flosculus, augustæ, miseræque brevissima vitæ
Portio, dum bibimus, dum ferta, unguenta, puellas
Poscimus, obrepit, non intellecta senectus.*

(12) *Melicerta*, Son of *Ino* and *Athamas*, King of *Thebes*. He killed *Learchus*, Son of *Ino*, by a former Husband, because she proved a cruel Stepmother to his Children. This made her fly with her Son *Melicerta*, and throw herself with him from a Rock into the Sea. Hence, through Compassion, the Gods changed her into a Sea-Goddes, called *Leucothea* or *Matuta*, and he was changed into a Sea God, called *Palæmon*, by the *Latins*, *Portunus*.

L. 112. *Nec gluto Sorbere*, &c. (Text). Here he means a voracious Thirst of Gain.

L. 117. *Astutam vapido*, &c. (Text). Wine gone to decay was called *vinum vapidum*, hence it was metaphorically translated to a vicious Man. "Vitium
"muſto quibuſdam in locis, iterum ſponte fervere, qua
"calamitate deperit ſapor, vappæque nomen probroſum
"etiam, hominum cum degeneravit animus." *Plin. lib.*
15. c. 20.

L. 118. *Funemque reduco* (Text). A proverbial ſaying, taken from an Exercise practiſed by young Boys among the Ancients, which was contrived to ſtrengthen their Arms. They had a Rope through a Hole in a Poſt, about four or five Feet from the Ground, with a Loop at each End for young Lads to hold by, this they pulled backwards and forwards, till ſuch Time as one of them was drawn to the Poſt; and ſo the Play ended for another to ſucceed.

(13) *Finger*. The Stoicks will not allow of the leaſt Fault.

(14) *Dance*. It is impoſſible for a clumſey Country Labourer to dance three Turns with the ſame engaging Air of *Bathyllus*.

Bathyllus was a famous Pantomime, a Favourite with *Mecænas*.

L. 125. *Vindicta* (Text). The Prætor's Rod, with which he ſtruck the manumitted Slave. It was ſo called in Memory of *Vindicius*, who diſcovered the Sons of *Brutus* conſpiring the Reſtoration of *Tarquin*. Here he

he takes Occasion to illustrate in a most beautiful Manner, the different Slaveries of the Soul and Body.

(15) *Mind*. But if you be a Slave to your Passions, you are in as wretched a Condition as if you were a Slave to the severest Master. *Liber est qui servitutem effugit sui. Hæc est assidua servitus, et ineluctabilis ac per diem et noctem æqualiter premens, sine intervallo, sine comæatu.* Sen. Nat. Quest. lib. 3.

L. 138. *Baro* or *Varo* (Text). A Name given by the ancient *Gauls* to ordinary Fellows who followed the Camp, as *Drudges* to common Soldiers.

(16.) *Hemlock* is an Herb of a cooling Nature. The Priestesses of *Ceres* used to be anointed with it to make them chaste.

L. 164. *Duplici in Diversum scienderis hamo* (Text). A Metaphor taken from fishing. Avarice baits her Hook with Money, Luxury with Delicacy and Pleasure ; you know not which to follow.

(17) *Broke loose*. Here he alludes to Dogs who break loose, yet drag a great Part of their Chain along with them.

(18) *Davus*. This Dialogue between *Davus* the Servant and his Master *Chærestatus*, which *Persius* takes from the Eunuch of *Menander*.

L. 165. *Dum Chrysidis udas, &c.* (Text) It was a Custom for Lovers when shut out by their Mistresses to anoint the Door-posts with Oil.

L. 177. *Cicer ingere* (Text). Those who were Candidates for any Posts of Honour among the *Romans*, made the common People Presents of Peas and Beans for their Votes.

(19) *Herod*. Here *Persius* shews how miserable those People were, who laboured under the Dominion of Superstition ; and here he takes occasion to lash at the *Jewish*, *Asiatic* and *Egyptian* Rites, which were introduced by the Inhabitants of those Countries to *Rome*.

The *Herod* here mentioned is *Herod* the Great, whose Birth-day was observed with great Solemnity by a Sect of

of the *Jews*, mentioned by *Epiphanius*, and called *Herodians*.

L. 185. *Tunc nigri lamures, &c.* (Text) *Plutarch* speaking of Superstition and the Terrors it produces in the Imagination, agrees very nearly with *Persius*.

L. 186. *Cum sisfro lufca sacerdos* (Text). This is taken from a Notion they had of *Ceres*, that if she were offended at her Priests, she immediately struck her blind with a *Sistrum*.

Vidi ego linigeræ numen violasse fatentem

Isidis, Iliacos ante sedere foros.

Alter ob huic similem privatus homine culpam,

Clamabat media se meruisse via.

Ovid. lib. Pont.

SATYR

S A T Y R VI.

THE ARGUMENT,

This Satyr is written to his Friend Bassus, in a familiar epistolary Stile. It is in Commendation of Retirement and Content ; against Ambition, Avarice, and Prodigality ; and at the same Time shews the true Use of Riches, condemning those who are too parsimonious, or sordid, rather to enrich their Heirs.

TO CÆSIUS BASSUS, a Lyric Poet.

HAS the Winter, my Friend *Bassus* (1), removed you from the Town to your comfortable Sabine (2) retreat ? Do you still command the *Roman* Lyre, and do the Strings return their usual sprightly sound ? Wonderful Artist ! who have improved their Strains to such a degree, as to express the first Origin of the World, in Sounds becoming the Subject. Now again you condescend to sing the Joys and Recreations of Youth ; or in a graver Stile describe the Atchievements of venerable Age. As for me, I have retired to the temperate *Ligurian* (3) Coast, within prospect of the rolling Sea, where a promontory of Rocks forms a most delightful Harbour.

'Tis

'Tis worth your while, ye *Romans*, to behold
 The Port of *Luna*, said a Bard of old,
 Who from a Peacock dream'd himself to be,
 By Transmigration, in the fifth Degree.

Here I live regardless of the common People, remote from Ambition, without any dread of Rot or Murrain among my Herds; nor does it give me the least Uneasiness that my Neighbour has a larger Crop than mine; and though all the base-born Upstarts around me should wallow in Riches, would I repine so far as to make me look old (4), or sink into the extreme of Parsimony to vie with them. Let others differ from me in this, it is natural. The same Constellation produces even Twins of a different Genius and Disposition. The one on his Birth-day (when he ought to be generous) scarce allows seasoning enough to his Pottage; the other, quite opposite in Temper, squanders away all his Estate. But as for me, I will enjoy the Blessings which I have from Heaven; nor will I be so prodigal as to feed my Freed-men with Turbets, nor so delicate as to distinguish between the Flavour of one Thrush and another. Enjoy, *a God's Name*, your present Fruits, grind your Corn, and spare not. You cannot fear to want. You no sooner harrow your Land, but behold the green Hopes of another Harvest!

But you who are covetous will make this Pretence: My poor Friend is shipwrecked on the *Brutian* Rocks; all his Effects and his Prayers are sunk in the *Ionian* Sea; he lies a melancholy Spectacle on the Shore, and his shipwrecked (5) Gods beside him;
 and

and now the shattered Planks of his Vessel are floating to meet the Sea-mews. Then give him Part of your Estate, and do not let him beg about the Streets; but you will think perhaps, your Heir will so much resent the Diminution of your Fortune, that he will neglect defraying the proper Charges of your Funeral, and say, What, will you embezzle that Income while you live, which ought to be mine at your Death? But *Besius* assures you, that all these expensive Offerings to the dead were introduced by the *Greek* Philosophers. We never knew any of this Luxury before the effeminate *Grecians* brought it over with their Dates and Pepper, and now the Infection has spread itself so far, that even our common Labourers cannot sit down to their Sallads without some of the best and most fragrant Oils. But seriously, do you carry such Fears as these beyond the Grave? Now let me whisper my Heir, whoever he shall be. Do you hear the News, my Friend?—*Cæsar* has sent an Express with an Account of his Victory over the *Germans*. A thanksgiving Day is appointed. The cold Ashes are swept from the Altars to make room for new Sacrifices. *Cæsonia* the Empress, has ordered the Trophies and the Spoils of Kings and Captives to be hung up; the Chariots and the lusty *Germans* to be exposed to publick View; therefore I shall, as a Compliment to his Victories, exhibit a shew of a hundred Gladiators. Gainsay it if you dare; you shall dearly suffer for it if I shall discover the least dislike in you. I resolve upon a publick Largess to the common People. Do you pretend to forbid it. Come, speak aloud; you have

have not so great an Estate to be thus lavish of it. Well, I can tell you it is in my own Power, and if I have not one of my Aunts living, nor any one remote Relation, I will go to *Bovillæ* (6) or Mount *Virbius*, and make choice of *Manius* for my Heir. That Son of the Earth ! Why not ? Only enquire of me, who was my Ancestor at the Distance of four Generations, and I shall not readily answer it. — Do but proceed one or two farther back, and I shall tell you that he was a Son of the Earth (7), by which means *Manius* may come to be my great Uncle. But why should you, being older than me, invert the Order of Nature ? Consider I am your *Mercury* ; I come as he is represented by the Painter. Do but reject me ; will you be pleased with what I leave you ; but you have broke in upon the Principal. That I did for my own Use, but whatever is left is all your own. Do not you call me to an Account for the Legacies which were left me by *Tadius* ; nor with the Authority of a Father advise me to live upon the Use of my Money. But still you urge, what will be left for me ? Left for you ; is that your Question. Here, who is there ? Go, my Servant, use more Oil to my Coleworts. Shall I stint myself to dried Hog's-cheek and Nettles upon a Festival ; that such a Spendthrift as this may live in all Manner of Luxury ? Shall I starve my Back to feed my Belly. What a fine Speech he makes to me !

Go

Go now and sell thy Soul for Gain, ransack the whole World to get the start of others in Riches— Deal in *Cappadocian* Slaves ; double your Fortune ; I have already made it three-fold, I may say four-fold, now it is ten-fold. Tell me, *Chrysiippus* (8), you who found out a Method to finish your endless Argument, where shall I end this ?



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N O T E S

T O T H E

S I X T H S A T Y R.

(1) A Lyric Poet, who lived partly in the Time of *Claudian*, and partly during the Reign of *Vespasian*. He and his whole Villa were destroyed by an Eruption of *Vesuvius*.

Bruma. The shortest Day in Winter, according to *Ovid*. *Fast.* 1.

Bruma novi prima est, veterisque novissima solis.

† (2) *Sabins*. A People who lay between the *Umbri* and the *Latins*. *Sabini* (ut quidam existimavere) a religione et deorum cultu *Sevini* appellati. *Plin. Nat. Hist.* lib. 3. c. 12.

L. 2. Tetricus (Text). A rough Mountain of the *Sabins*. Hence it may be metaphorically used for the Roughness of the *Plectrum* in rousing the Strings of the Lyre. Some Editors of *Persius* have it thus ;——
Et tritæ vivunt tibi pectine chordæ.

Livy, in his Character of *Numa Pompilius*, gives us the full Force of the Word *Tetricus*. *Suoapte igitur ingenio temperatum animum virtutibus fuisse opinor magis ; instructumque non tam peregrinis artibus, quam disciplina tetrica, ac tristi veterum Sabinorum ; quo genere nullum unquam incorruptius fuit.*

L. 4. Marem strepitum. A madly and majestic Sound, becoming the Subject.

(3) *Liguria*. A Country of *Italy*, divided by the River *Maera* from *Hetruria*, by the River *Varus* from *Gallea Narbonensis*. According to *Pliny* it extended in Length 211 Miles.

L. 7. *Intepet, hybernatque meum maro* (Text). How the Warmth of this Coast may be reconciled with a Sea at the same Time tempestuous, is plain, from a natural Cause given by *Cicero*, in his second Book *De Natura Deorum*. “*Maria agitata ventis ita tepescunt ut intelligi facile possit, in tantis illis humoribus inclusum esse calorem; nec enim ille externus, et adventitius habendus est tepor, sed ex intimis maris partibus agitatione excitatus.*”

L. 9. *Lunai portum, &c.* (Text). A Line of *Ennius*, humorously introduced by *Perfius*, to express the pleasant Place he chose for his Retirement.

Luna, a Town of *Hetruria*, most delightful for its situation, being built upon one of the finest Harbours in the World, enclosed by two high Ridges of Mountains, which afford a very noble Prospect on either Side. *Ptolemy* calls it the Harbour of *Bryx*. It is now named *Porto de Spetia*.

L. 10. *Cor jubet hoc Enni, &c.* (Text). *Ennius*, a very ancient Roman Poet, born at *Rudii*, a Town of *Calabria*, in the Consulate of *Q. Valerius* and *C. Manlius*, encouraged to *Rome* by *Cato* the *Questor*. He wrote some Annals, Satyrs, Tragedies, and Comedies, which are lost. We have nothing of his Works remaining but a few fragments.——The Reason why the Poet uses the Word *Cor* in this Place, is from an old Tradition, which we read in *Aulus Gellius*, lib. 17. c. 17. *Quintus Ennius tria corda habere sese dicebat, quod loqui Græce, et Osce, et Latine sciret.* We find a Passage in the seventh Book of *Pliny's Nat. Hist.* much to his Honour. “*Prior Africanus Q. Ennii statum tuam sepulchro suo imponi jussit: clarumque illud nomen, imo vero spoliū, ex tertia orbis parte rap- tum, in cinere supremo cum poetæ titulo legi.*” *Ennius*

nus held the Transmigration of Souls, according to *Pythagoras*, and imagined himself the fifth, in this way of descent from *Homer*. *Tertullian* in his Treatise of the Resurrection, runs the phantastical Genealogy thus ; *Euphorbas, Pythagoras, Homerus, Pavius, Ennius*.

(4) *Old*. Envy, or any other Anxiety of the Mind, reduces the Body to such an ill State, that it produces the visible Effects of old Age.

L. 17. *Et signum, &c.* (Text). To examine the Seal of my Flask so closely, as to touch it with my Nose, lest any of my dead Wine should be stolen.

L. 18. *Discrepet his alius, &c.* (Text). Here he very well expresses the different Inclinations of Men, although they should be Twins and born very nearly at the same Time. *Horace* speaks to the same Purpose, in the second Book of his Epistles.

*Cur alter fratrum cessare, et ludere, et ungi
Præferat, Herodis palmetis pinguibus : alter
Diues et importunus, ad umbram lucis ab ortu
Sylvestrem flammis, et ferro mitiget agrum ?
Scit Genius. ———*

Lampridius tells us no two* Persons could be more different than *Commodus* and *Antonius*, although the Astrologers foretold they should prove alike, because they were born under one and the same Constellation.

L. 20. *Muria* (Text). A Kind of Pickle mentioned by *Pliny*, lib. 31.

L. 21. *Ipse sacrum, &c.* (Text.) The Poet gives the Epithet *sacrum* to the Word *Piper* here, the better to express the Person's Avarice, who seems to be as sparing in the Use of it, as if it were rather intended for pious and religious Uses ; for Pepper, as we read in *Pliny*, was a dear Commodity at *Rome*. *Utrumque sylvestre gentibus suus est, et tamen pondere emitur, ut aurum, vel argentum*. In the same Chapter he says, it was adulterated with *Juniper* Berries, which would not have

have answered the Cheat, had Pepper been a cheap Thing.

— *Utar ego, &c.* Here begins that Passage wherein the true and proper Use of Wealth is expressed.

L. 27. *Ast vocat officium, &c.* (Text). Here he proceeds to shew the best Instance of Liberality to our Friends in Distress.

Bruttia saxa. The *Bruttii* were a People in the South of *Italy*, formerly Shepherds, belonging to the People of *Lucania*, who flying from them settled on the other Side of the River *Laus*, whence they were called *Brontii* in the *Lucanian* Tongue, which was a Name in their Language for Fugitives. By the *Romans* they were called *Bruttii* for their stupidity. They revolted to *Annibal*, in the second *Punick* War, for which Reason they were ever after treated as Slaves by the *Romans*.

(5) *Shipwrecked.* The Image of the Tutelar God was generally painted on the Ship. *Lactantius* calls them *Pictos navium præsules*.

*Est mihi, sitque precor flava tutela Minervæ,
Navis et a picta casside nomen habet.* Ovid.

L. 33. — *Sed cœnam funeris, &c.* (Text). The Ancients had several Kinds of Suppers made in Honour of the deceased. First, that which was laid upon the funeral Fire, such as we find in the 23d Book of *Homer*, and the 6th *Æneis* of *Virgil*, *Catull.* Ep. 55. *Ovid.* Fast. 2. Secondly, the Supper given to the Friends and Relations at their return from the Funeral; as in the 24th Book of *Homer's Ilias*, in Honour of *Hector*. This Kind of Supper is mentioned in *Lucian's* Treatise of Grief, and *Cicero's* third Book of Laws. Thirdly, the *silicernium*, a Supper laid at the Sepulchre, called *ἱεράτης δεῖπνον*. Others will have it to be a meeting of the very old Relations, who went in a very solemn Manner after the Funeral, and took their Leave one of the

the other, as if they were never to meet again. The fourth was called *epulum nuptiale*.

L. 35. *Offa inodora* (Text). It was a Custom among the Romans to deposite the Bones of the deceased in an Urn, with aromattick Gums and Spices.

L. 39. *Maris expers* (Text). Void of a true masculine Spirit.

L. 40. *Fœnifecæ* (Text). Meaning the primitive Romans, who lived as common Farmers.

L. 43. *Missa est a Cæsare laurus* (Text). When a Roman General gained a Victory, the Letter which he sent was wrapped in Laurel.

L. 46. *Gausapa* (Text). The Gaulish Habit.

L. 53. *Exossatus ager* (Text). Land well cultivated.

(6) *Bovilla* (Text). A Town in *Latium*, not far from *Rome*, in the Road which led to *Aricia*. *Ovid* makes it near the City.

Orta suburbanis quædam fuit Anna Bovillis.

It was called from a Cow, which dragged her Entrails after her to that Place. — qu. *Bovis villa*.

L. 56 *Clivumque ad Virbi* (Text). A Town about four Miles from *Rome*, in the Road to *Aricia*, near the Grove of *Diana*, where *Virbius* (a Name given to *Hippolytus*) was worshipped.

Manius. A Name for some ordinary Persons. *Mando tibi, Mani, illa solitaurilia circumagi jubeas.*

Cato de re rust. c. 191.

(7) *Earth*. Persons of obscure Birth were generally so called. I remember *Cicero* in one of his Letters to *Atticus*, calls the Persons who carried it by the Name of *Terræ filius*, for which Reason he said he could not trust him with any Affair of Importance.

L. 61. *Qui prior es, &c.* (Text). The Grecians had a Game instituted in Honour of *Prometheus*, called *ἄγων λαμπαδουχῶν*. The Persons who engaged in the Contest were to run from the Tomb of *Prometheus*

theus to *Athens*, with lighted Torches in their Hands, If the foremost happened to be extinguished, the second in Course, provided his was lighted, happened to carry the Victory, if his failed, it fell to the third, and so on according to their Succession.

Others will have it, there was a successive delivering of the Torches from one to another, and we have some Allusions of this in Authors, when they express the various Changes and Vicissitudes of human Affairs, or the Succession of Animals.

*Inque brevi spatio mutantur secla animantium,
Et quasi cursores vitai lampada tradunt.* Lucret.

¶ L. 62. *Sum tibi Mercurius, &c.* (Text). I am an unexpected God of gain to you. I come with a full Bag in my Hand like him.

L. 77. *Catasta* (Text). A wooden Engine, on which the Slaves were exposed to sale. *Talem in Catasta videre Chrysogonum Syllæ.* Plin. lib. 35. It became in later Ages an Engine to rack the Christians upon, *Catastæ, genus tormenti, i. e. lecti ferrei, quibus impositi Martyres, ignis supponebatur.* Cyprian Ep. 33. *Vid. St. August in Psalm. Apon. lib. 3. Comment. in Cant. Acta. S. S. Martyr. Numid. N. 6.*

(8) *Chrysippus*, an *Asiatick* Philosopher, the most famous of the *Stoicks*. He was *Zeno's* Disciple, and a most excellent Logician. It was said of him, that if the Gods themselves made any Use of Logic, it could be no other than his. The *Athenians* had him in so great Esteem, that they erected a Statue to him. He was the Inventor of that Way of arguing, called the *Sorites*.

F I N I S.

